THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXI.

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Εἷς οἰωνος ἄριστος ἀμυνεσθαι περὶ πάτρης.

TO
THE MEMORY
OF
OUR OWN HEROIC DEAD:
BRETHREN
Who have Illustrated in their Lives,
AND
Sanctified in their Deaths,
THE GREAT
MASONIC LIFE-LESSON
OF
LOYALTY—LIBERTY—FRATERNITY.

WE
NUMBER THEM IN OUR HEARTS
AS
THE COMPEERS AND COMPANIONS
OF
WARREN—STARK—GREENE—PUTNAM—LAFAYETTE
WASHINGTON:
Our Brethren—Our Country's Defenders.
TO THEIR MEMORIES
THE PRESENT VOLUME OF THIS MAGAZINE
IS
AFFECTIONATELY DEDICATED.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXI. NOVEMBER 1, 1861. No. 1.

INTRODUCTION TO OUR TWENTYFIRST VOLUME.

The present number commences the one and twentieth yearly volume of the Freemasons' Monthly Magazine, and we feel that on the present, even more than on former occasions, the anniversary ought not to be passed unnoticed by us. Twentyone years mark an important era in the life of man, limiting, as it does, under our constitutional law, the period when each citizen attains his full rights as a man and a member of our glorious system of self-government. Before he has arrived at that age, he is still, in the eyes of the Law, a child, unqualified for the discharge of the citizen's duties, whether in regard to public affairs or to private property. He is still "under charge of tutors and governors." It is far otherwise, however, with a periodical publication, especially in these days of light and often very evanescent literature, when it is no uncommon occurrence for twenty or thirty literary children, full apparently of strength and life and vigor, to be born in the spring and perish in the autumn of a single year, too rapidly realizing the poet's description of the unstable lot of man, who

> "To-day puts forth
> The tender leaves of hope; to-morrow blossoms,
> And bears his blushing honors thick upon him;
> The third day comes a frost, a killing frost,
> And—when he thinks, good easy man, full surely
> His greatness is a-ripening—nips his root,
> And then—he falls!"

Putting aside, however, these more ephemeral publications, it is a fact familiar to all, that ten years is a good average duration for any periodical work at the present day, and any work which has attained that age, has established its claim to be reckoned among what Xenophon would call the the *Τελειοι ανδρεσ*, or "full-grown men" of the Republic of Letters. There is, therefore, nothing immodest or presumptuous in our accepting the fact of an existence—and that with vigor as fresh to-day as it was twenty years ago—of more than double that length of time, as a proof of a want widely and deeply felt, and well and faithfully supplied. It is also a proof, and a very forcible one, of the steady progress and increasing strength of Masonry, and the more general and more correct appreciation by the public at large of its pure principles and benevolent, humanizing character.

Of the felt deficiency of Masonic publications, when we entered upon this field, we have recently spoken. Of the manner in which we have endeavored to supply that deficiency we feel restrained from speaking so freely, lest our readers should be inclined to suspect us of egotism and vanity. And yet we know such a fear on our part to be ungenerous and unjust towards our Brethren, whose cheering words and wishes have ever been so ready to help us along our course of by no means light or easy duty, and to smooth before us the rugged places of the path. They know, and they have testified again and again to the industry and fidelity, with which we have perseveringly endeavored to fulfil the responsible task which we thus assumed nearly a quarter of a century ago. And our own heart assures us, as we look back with a searching eye over the memories and records of the past, that, whatever have been the deficiencies and shortcomings of this Masonic Magazine, they have arisen solely from error of judgment, not from lack of care or dishonesty of purpose. We have striven to make the publication worthy of our Order—worthy of being honored with a place in every library as a work of standard reference on all matters of Masonic interest. We have diligently sought information from all sources and authorities, ancient and modern—and, above all, it has been our constant desire and rule, at all times and on all occasions, to speak "the truth, the whole truth, and nothing but the truth," firmly and unflinchingly, though at the same time in the spirit of Brotherly love and kindness. To this record of the past career of the Masonic Monthly Magazine our Brethren will, we feel assured, bear prompt and generous testimony: as they will also to the fact that we have ever faithfully and firmly striven to maintain against every encroachment and violation the Ancient Landmarks of our Order, on whose sacred preservation we believe the stability and usefulness and honor of Masonry mainly to depend: and also to inculcate the constant exercise, in every phase and circumstance of public and private life, of that spirit of benevolence and brotherly kindness, the full and free working of which is one of the surest

tests of our being Masons, not alone by the initiation of the Ritual, but by the inspiration of the love of God and man into our hearts.

In our last number we felt it to be a duty to state with somewhat of plainness, the position in which we were placed, showing the sacrifices that had been already made by us, and the need of increased support to save us from incurring such a further amount of loss as would involve a breach of duty to those having the nearest and most solemn claims upon us. If that appeal has not yet added any such number to our subscription list, as would balance the loss sustained within the last year by the withdrawal of so many Southern subscriptions and the stoppage of communication between North and South, still it has been the means of calling forth many kind and brotherly expressions of sympathy and support, which have been a most welcome consolation and counterbalance to the trials that we, in common with all our countrymen—professions, classes, or individuals—have had lately to undergo.

When considering, therefore, whether we would still continue the publication of this Magazine, we felt that we must not regard the subject from any narrow or selfish point of view, but chiefly from the two broad stand points of Love to our Country, and Love to our Order. Has the Monthly Masonic Magazine done any good service to these two great and noble principles and causes? Can it still serve them in any degree, however feeble? These were the questions we put to ourselves, and our heart and conscience have answered yes to both.

Masonry, as we have shown in recent numbers, is presented, in the events of the unhappy Civil War which is now distracting these once so happy United States, with a wide field for the exercise of divine principles and that active charity, of which it is the great exponent and advocate. The more widespread the suffering and misery entailed on the nation and on individuals by this wicked war, all the more urgent is the call for the great heart of Masonry to expand and pour forth in more rapid circulation and in freer flow, the life-blood of its charity throughout the land! As we have shown on former occasions, the Masonic Order has now attained a standard of strength and reputation unequalled in any former time, and the fact seems to us a sufficient proof that there is some great and important work for it to do. In God's moral Universe no great agency is created or permitted but for some adequate object, and such an agency as this—so beneficent, so powerful, and so all-pervading—has not been, we solemnly believe, allowed to reach so high a point of stability and power without having allotted to it a proportionate sphere of useful and effective action. May Masonry—may every Mason realize this fact—rise to the proper sense of his high and solemn duty, and now, in this dark trial-hour of his country, strive to cheer that darkness and alleviate the trial, by a faithful cultivation and exercise of true MASONIC CHARITY and MERCY!

Circumstances and the wise action of the Grand Lodges of the several States, have already paved the way for the cultivation of the Masonic spirit in the army, by the establishment of a large number of Lodges in the different regiments. Since the breaking out of the Rebellion, about forty Lodges have, upon the receipt of petitions duly and properly drawn up, been opened in the army of the United States. It would be superfluous to point out what a great source of comfort these must be to our Brethren, who are bravely risking life and limb in defence of their country and its Constitution. The lessons of the Lodge will also tend to keep alive and vigorous that spirit of charity, for which the camp and the battlefield are likely, alas! to afford only too many painful opportunities of exercise. Viewed even in this light alone, we consider the establishment of these Lodges to be a just cause of satisfaction and congratulation, not only to all the members of our Brotherhood, but to the army and country at large—to our misguided foes as well as our staunch and loyal friends.

There is also another point of view not to be disregarded. The effective strength of an army greatly depends on its perfect discipline, and its unanimity of spirit. The iron sway of a strict commander may ensure the former, but LOVE is a mightier power than FEAR, and love alone can fully secure the latter. In the monarchical countries of Europe, where the masses are, for the most part, less enlightened and educated than with us, it is deemed unsafe to admit *private* soldiers to membership in the army Lodges. With us there is no such restriction, nor any need of it. Education is universal in these States, and many of our privates are as well-informed and as cultivated in mind as their officers; and are therefore fully fitted to meet them on brotherly terms of association in the Lodge. And this association, so far from weakening the ties of military discipline, will greatly strenghten them, for, in the first place, RESPECT and OBEDIENCE to AUTHORITY are amongst the most essential rules and principles of Masonry, so that the true Mason can never be an insubordinate soldier: and, secondly, how greatly must the soldier's courage be stimulated and his hand and heart strengthened, as he marches on to the field on which awaits him

> "A quick death or glorious victory,"

when he knows that in the Colonel and the Captain who are leading him and his companions on, he has not commanders only, but friends and BRETHREN!

UNION LODGE, NANTUCKET.

THIS is one of the oldest, as it is one of the most respectable Lodges in Massachusetts. It received its Charter in May, 1771, and has consequently been in existence *ninety years*: and it is a remarkable circumstance that it to-day holds the same relative rank among the Lodges in the State that it held on the day of its inauguration in 1771, viz.: number *five*. This is to be accounted for by the fact that several of the earlier Lodges had previously ceased to exist, while others, located out of the State, though within the jurisdiction, were subsequently transferred to the roll of other Grand Lodges. We have not the means at hand of sketching even a brief history of the "island Lodge," but our impression is that it has never at any period of its existence ceased to hold its regular monthly meetings: and we are quite certain that there are few, if any, Lodges in the jurisdiction, located within fifty miles of Boston, that have been so often represented in the Grand Lodge, or more punctual in the payment of their quarterly dues. This is the more creditable to the Lodge, when it is remembered that Nantucket is something more than a hundred miles from Boston and about thirty from the main land, and that until within a very few years past several days were required to perform the journey between the two places.

The communication is now by railroad and steamboat; and at the proper season of the year the trip is a very agreeable one. At least we found it so in a recent excursion there, in company with the M. W. Grand Master. The passage across the "sound" is performed by a staunch and well-appointed steamer in about two hours and a quarter, and in a smooth sea is a delightfully pleasant sail, though we can readily imagine that it may occasionally be otherwise to persons of a billious temperament.

The island is about fifteen miles in length and from three to five in width. The town is pleasantly situated at the head of a fine harbor, on the north shore, and contains, we think, about six thousand inhabitants, the whole population of the island being between eight and nine thousand. It bears evidence of having once been a flourishing and prosperous place; but the falling off of the whale fisheries has seriously affected it in all its business relations. The great fire of 1846, which swept away the largest part of the business section of the town, destroying about a million of dollars in property, was a calamity from which the island has never recovered; and if we add to these the heavy losses sustained by the more wealthy and business men of the place, by the French cruisers, for which our own Government has never yet been honest enough to award any indemnity, we need not look further for the reasons for the present un-promising condition of the business character of the place. But notwithstanding all these misfortunes and drawbacks, the people seem to be comfortable livers and contented. We understand they are turning their attention to manufacturing and agricultural pursuits. The soil, to the eye of the stranger, does not hold out any very strong indications of success in the latter business, though we are told very good crops are obtained from it.

In the evening of the day of our arrival on the island we met the Brethren at the Lodge-room. The attendance was large, and our reception cordial. Having been introduced into the Lodge, the W. Master, Brother Robinson, addressed the M. W. Grand Master as follows :—

> *Most Worshipful Grand Master*—Partaking largely in that feeling of respect and regard which is so justly due, and is so universally entertained for the distinguished head of our ancient and honorable Order in our beloved Commonwealth, who, with such untiring fidelity and zeal, with such credit to himself and benefit to the Craft in general, so successfully performs the important and responsible duties of his honorable and exalted office, we would beg leave to express to you our high appreciation of the honor conferred upon us by this agreeable visit, and the satisfaction it gives us as an evidence of your favorable consideration and regard ; and we would hereby most cordially extend to you a sincere and hearty welcome.
>
> In justice to ourselves, permit me to say, Most Worshipful, that during the past year we have passed through a season peculiarly depressing in its influences upon the prosperity of Masonry in all sections of our State, to a greater or less degree, but especially so among us here. The great and terrible National crisis which is upon us, is of itself sufficient to retard the progress of the Order, and when we add to this the local influences bearing upon *us* in the constant and rapid decline of our business resources as a town, it may afford some excuse should we be compelled to confess to some falling off or suspension of interest in the Lodge, and consequently some degree of inefficiency in its working condition.
>
> We trust, therefore, Most Worshipful, that under all the circumstances, without going farther into detail, you will be pleased to look leniently upon whatever may seem to detract from or lessen our claim to that degree of working efficiency, to which we have heretofore felt entitled, by your cheering words of encouragement upon a former occasion, as well as by the credit awarded us by our lamented Bro. Baxter, late D. D. G. M. for this Masonic district. But although our working-tools may have grown somewhat rusty and dull from lack of work, we trust the valuable lessons they symbolize and inculcate will ever continue to be our rule and guide, and that when we meet you again it will be under happier auspices, and under brighter skies.
>
> And to you, Right Worshipful Brother Moore, as Grand Secretary of the Grand Lodge of Massachusetts, "known and read of all" *Masons*, if not of "all *men*," we would also offer our warmest greeting and welcome upon this your first visit to our Lodge, and to our sea-girt island home.
>
> Permit me to add also, that although but few of us have before had the privilege of meeting with you in person, yet knowing of your long and valuable services as an officer of the Grand Lodge ; of your deep research and extensive information upon all matters of Masonic history and jurisprudence ; of the invaluable additions to the literature of the Order which have emanated from your pen ; in a word, of your long continued and faithful devotion to the cause of Masonry, we find it hard to convince ourselves that this is indeed the first time we have met.
>
> We therefore greet you with the welcome, not only of Brethren of the Order, but of old acquaintance and friendship,—and we would express the earnest hope that the day may still be far distant in the future which shall deprive the Grand Lodge of the services of so able and efficient an officer, and the Fraternity at large of the counsels and assistance of so worthy and faithful a member.

Responses to the above were made by the visitors, and brief and appropriate addresses were made by Judges Marston and Day, (who were in attendance on the Superior Court,) and by members of the Lodge : among the latter were several who had been Masons from thirty to forty years ; one, we think, fiftysix years. The meeting was an exceedingly interesting one, and we cannot doubt that it was also a profitable one, to both the Lodge and visitors. The hall is neat, comfortable and convenient, and we could discover no reason why the Brethren should not enjoy their meetings, and feel a just pride in the continued prosperity and excellent condition of their ancient and respectable Lodge.

STROLLS AMONG THE WORKMEN.

NO. 5.

OFFICE SEEKING.

Dear Bro. Moore—The ambitious office seeker violates the moral teachings of Freemasonry and perverts Masonic emulation. The success and perpetuity of Freemasonry depend, not so much upon the zeal and activity of its membership, in the ordinary routine of work imposed by the Ritual, as upon the faithfulness and assiduity with which its moral teachings are inculcated and carried out into practice. These instructions embrace the fundamental principles of the Order and impart to it the health, vitality and power which constitute its grandeur. To be effective in producing rich clustered fruits and consequences equal to the high expectations of its friends, these moral principles should not only be the rule and guide of our conduct, but should be cherished with the most assiduous care. It is among this particular class of duties that the finer feelings of our nature are called into requisition, and in which we are enjoined to emulate each other in our work and deportment—divesting ourselves entirely of all selfish personal considerations, thus merging the feelings of the man in the Mason.

This precept encourages a well governed anxiety to excel others in love and kind offices while endeavoring to beautify and adorn the moral edifice. Without doing violence to this principle of emulation, its spirit may be expanded as to embrace many of the various incidents occurring in the course of a Mason's experience. Should attainments and qualifications manifest themselves in others superior to our own, this spirit enables us to magnify their labors and extend to such our hearty co-operation and support, willingly retiring from a contention with them for preference and favor. The same spirit induces a feeling of gratification that *others* are found preferable and more capable than ourselves of fulfilling the duties imposed by the office and really to enjoy their elevation. Such is true Masonic emulation, and is the character of a contention suggested by the natural impulses of a simple-hearted Mason, who holds the welfare of the initiation above his own personal exaltation.

Notwithstanding this principle pervades the moral structure of Freemasonry, and is perfectly consistent with its wise and well-digested landmarks and regulations, and by symbols, and otherwise, solemly impressed upon the mind and heart of every candidate passing its portals and merging from the lesser to the more comprehensive knowledge of its beauties and grandeur, it is, nevertheless, often lost sight of or entirely disregarded by those of our Brethren whose extreme anxiety to possess the emblem of authority leads them, willingly, to sacrifice all moral restraints and personal refinement. It is this morbid anxiety for office that has entailed upon the Order many of the existing evils it has to contend with, and which more or less affect its high moral standard. There is no abuse to which the Institution is subjected, or errors which find their way in among us, more pernicious in their tendencies and effects, than this one of personal aggrandizement. It loosens the ties of fraternal regard and impairs the open-hearted candor which characterizes the Brotherhood in their relations to each other and to their respective Lodges. Although its indulgence may not positively oppose any formal general regulation, it does, notwithstanding, come in conflict with the moral teachings of the Order, and will prove subversive of those leading social affinities which secure the happiness and prosperity of a Lodge.

This morbid propensity for office in Masonry is not only a pernicious evil, but a most vital one. Its gratification involves necessarily many of the most delicate points in its moral structure. It carries the ambitious Brother beyond a legitimate emulation into a positive strife for place, regardless of the means necessary to its success. He seems willingly, by artifice or otherwise, to supplant his Brother in office or in the estimation and affections of his Brethren; undermining instead of strengthening him, and backbiting instead of extolling and comforting him. Those persons whose unholy aspirations lead them in this direction find no impeachment an impassable barrier and no device, howsoever startling in deformity, too hideous for their embrace. They are all things to all men, zealous, humble, amiable, affable and benevolent, each in its turn as circumstances may require. They are excessively active in all the business details of a Lodge, taking a general supervision, busy with everybody's business, and officious in every office. They intrude their opinion upon every topic, and so anxious are they to occupy a conspicuous position and gain notoriety, that they are oftentimes led into most extravagant absurdities.

I have already intimated that the ambitious propensities of some of our misguided Brethren induce a line of conduct incompatible with the refined principles of a gentleman and are altogether detrimental to them as Masons. There is a significant fact connected with this matter which should not be lost sight of entirely, and that is, that, in almost every instance, those who resort to such undue measures to secure an elevation to office, are those who are either incompetent for the situation or deficient in attractive social qualifications. True merit finds favor through a legitimate channel without a necessity for a resort to unmasonic means to secure success. Vanity is a very strong ingredient in the composition of ambitious men. They seem to forget that modesty oftentimes hides a talent which others may perceive and circumstances soon develope. Those who possess these virtues cannot remain long in obscurity, their services will always be called into requisition so soon as a proper period arrives, without any extraneous effort on their part becoming necessary. Others such as I have described pay no regard to what may be deemed necessary qualifications. Their sole idea is to possess the situation, to that end they are led from one degree of wrong to another, until they are perfectly indifferent as to consequences; they pull down those who, in office, stand in their way; they insidiously worm themselves into the confidence of those they wish to use; succeeding in this, their subtlety soon proves effectual against the object of their assault. The amiable qualities of the Brother assailed, afford no security to his hitherto unsullied reputation; his moral virtues and even his profession of religion are used as missels to impair his influence and destroy his usefulness; his superior qualifications are urged as reasons why he should be superceded; his zeal and efficiency in giving tone and character to the Lodge and his personal efforts to excite an interest in the meetings, all are made subservient to the machinations of these scheming office seekers.

But I have traced the course of these gentlemen with sufficient minuteness for all practical purposes. I cry their mercy, should its details find a locality among them. It seems important, however, that an exposition should be had, not only for the general benefit of the Institution, but for the safety of our Lodges. I am satisfied that it is by such means the peace and harmony of very many of our well-constructed Lodges have been either seriously impaired or totally destroyed. By thus calling attention to this subject, the Lodges may be induced to scrutinize more closely the proclivities of their active members, with a view of rewarding merit and rebuking tricksters. I sincerely trust, however, that in thus bringing to light the errors of the artful, I may not excite an erroneous suspicion against the innocent and worthy. I should deprecate any such consequences, and would therefore earnestly invoke the Brethren to a wise and judicious discrimination when required to judge between these two classes. This can easily be accomplished,—the tissue is but slight at best which veils the motive of these parties,—easily penetrated, and their object as easily understood. It is lamentable (I liked to have said remarkable) that any one can be found willing to risk their reputation upon an adventure so hazardous with so fitful an honor as the prize. It is true they may enjoy their successful elevation and be elated by its momentary pleasures, but its seductive exhiliration must soon pass away, succeeded by a reaction more humiliating and destructive than was their upward flight agreeable and happy.

How to eradicate these errors and rid the Institution of the evils incident to their indulgence, is a matter of serious moment, and, I fear, difficult to accomplish. The propensity to govern and command seems interwoven with the very nature of some men, rendering a moral corrective impotent, when, in fact, that character of remedy should be, with Masons, the most effective. The most congenial mode of remedying this malady would be to educate it out of the heart. If those persons who are under its control would suffer themselves to be guided by Masonic teachings; be schooled in love, which teaches self-sacrifice; in benevolence, which teaches deference, and in humility, which makes us sensible of our imperfections and deficiencies, there might be some hope of a reformation. These are certainly the most fitting remedies, but the one most likely to be successful is that which measurably withdraws the glittering attractions which now environ the Master's office. This stop is practicable and may be effected without violating any Landmark or trespassing upon any inherent right. The peculiarities of the Master's office prevent any very great modifications, as its inherent prerogatives cannot be withdrawn or abridged, but the immunities which have hitherto attended and followed the service, may with impunity be modified so as to remove the incentives which excite the ambitious proclivities of the office seeker. This has already been done to some extent, in some jurisdictions, by frittering away certain conceded rights which were formerly held by Past Masters, until now they possess no special right but that of eligibility to office. To make perfect the cure, (and it is to that I wish particularly to draw attention,) is to take from the Master and Wardens the right they now possess, by virtue of their office, to membership in the Grand Lodge. Remove this modern constitutional privilege and the attraction to the office loses its principal charm. The Institution would then be rid of an objectional class of officers, and would eventually secure the services of those who are much more worthy of consideration. All affiliated Master Masons should be eligible to a seat in the Grand Lodge. While such a provision would not deprive a Lodge the privilege of sending its Master to represent it, it would, at the same time, possess the power to elect some other member as such, who, in point of intellect, education and experience, might be more suitable for the position. So radical a change in our internal policy, of course, cannot be effected without great solicitude on the part of the Brotherhood, but a careful investigation will satisfy them, I doubt not, of its permanent utility.

Yours, truly and fraternally, D.

CHARITIES OF THE MASONIC HEART.

THE universal charity of a Mason is like the Mason's God, and his God is the God of Love. Masonic charity is the charity *in the heart*—he thinks no evil of his Brother, he cherishes no designs against him. It is charity *upon the tongue*, also—he speaks no evil, bears no false witness, defames no character, blasts no reputation; he knows that to take away a good name is to commit an evil, the damage of which no wealth can repay. No! it is of more value than great riches; rubies cannot re-purchase it; the gold of Ophir cannot gild it again to its original beauty. It is charity *in the hand*, also—he anticipates his poorer Brother's wants, he visits the cottage of poverty and the house of sickness, and there he finds the very back which he ought to clothe, the very mouth which he ought to feed, the wound which he ought to heal, the sickness which he ought to cure, and, perhaps, also the very mind which he ought to instruct before it can be fitted for an eternal world. Thus, the *heart*, the *tongue*, the *hand*, of the really Free and Accepted Mason, are warmly engaged and diligently exercised in all those grand principles of our sacred fraternity, which render it, in its nature and effects, so much like that amiable band whose love to each other so forcibly convinced their adversaries, as to draw from them that honorable exclamation, "*See, how these Christians love!*"

THE ENGLISH MASONIC SCHOOLS AND OTHER CHARITIES.

WE find in the London Freemasons' Magazine of Sept. 21st, last, an able and interesting article in answer to a lady correspondent who objects to Freemasonry as "a pleasant pastime," productive of more evil than good, and from which we take the following extracts as giving an interesting sketch of the magnificent charities of our English Brethren, as well as illustrating the practical workings of the Institution:—

"We shall not dilate at any length on the benefits which most accrue to young men by increasing their connections in life, for we hold that no man should enter into Freemasonry with the view of deriving, either directly or indirectly, any advantage for himself—but rather with the view of endeavoring to confer benefits on his fellow-creatures. Freemasonry may be truly said to break down all the barriers which differences of country and of creed have raised amongst men, and to have established a true bond of friendship amongst men who might otherwise have remained strangers to each—and to any man whose lot is cast amongst those whose duty convey them to many lands, it is of incalculable advantage in at once furnishing him with a ready introduction to, and a cordial welcome by, those to whom, to be known as a Mason, is at once to be acknowledged as a Brother. How cheering must it be for the soldier, on his arrival at some strange and distant station of India, to find established a Lodge in which he is received with open arms, and in virtue of his Masonic character, at once introduced into the best society of the place—society into which his rank as a soldier would probably ultimately gain him admission, though only by slow degrees, and perhaps scarcely before he has been called upon to proceed to some other quarters, to go through the same process again.

"But these are not advantages which are likely to be appreciated by a Freemason's Wife, and we will therefore speak of those graceful adjuncts to Freemasonry nearer home—which, though no absolute part of our system, certainly cannot be separated from it—at least in England—our Charities. We know not whether a Freemason's Wife has ever heard of our Girl's School—we are sure she has never visited it, or she would not ask us what benefit is to be derived from being a Mason. We, therefore, invite her to take an early opportunity of visiting St. John's Hill, Battersea Rise, and inspect for herself the admirable arrangements there made for the maintenance and education of eighty children of decayed Freemasons, many of whom are orphans, and who, but for the practical benevolence of the Craft of which their fathers were members, would have no home but the workhouse, no prospect in the future than of becoming pauper servants, whilst at St. John's Hill they are carefully brought up, religiously and usefully instructed, and when of sufficient age, placed either in the care of friends or in such situations that they may become not merely useful members of, but even ornaments to society. We would inform a Freemason's Wife that the noble pile to which we have now invited her, took its rise from very humble beginnings, the institution having been founded in 1788 'for the purpose of clothing, educating, and maintaining an unlimited number of female children, orphans or otherwise, of Brethren belonging to the Ancient and Honorable Society of Free and Accepted Masons of England, whose reduced circumstances in life may prevent their affording their female offspring a suitable education.' In 1793 the first school-house was erected in St. George's Fields, and though established for the education, &c., of an 'unlimited' number of pupils, it was for many years practically limited by the funds at its disposal, notwithstanding which it effected a large amount of good. At the expiration of the lease of the old building the present school-house was built on freehold land at a cost of something like £12,000, and eighty pupils are now received and educated on a system consistent with the requirements of the day, and though it is a proud boast during the last twentytwo or three years there has been *no approved candidate* who has not found admission to the school, yet with the increase of Freemasonry and increase of means, we find the number of candidates also increasing, so that it is now under the consideration of the committee how best to enlarge the establishment so as to receive a larger number of pupils than at present. Since the establishment of the school something like 800 children have passed through it, and been returned, educated, to their friends whilst 'those who had no home have been provided with suitable situations or apprenticed to respectable trades, in which they have invariably so conducted themselves as to deserve and receive the commendation of their employers and the approbation of their benefactors.' This school is supported by the voluntary contributions of Freemasons, and we claim for it a place amongst the benefits which Freemasonry bestows upon society, but which our correspondent may perhaps consider No. 1 of our 'evil' work.

"We next advise a Freemason's Wife to visit Wood Green, Tottenham, where she will see 70 boys, the orphans of deceased, or sons of reduced Freemasons, equally cared for with the girls at St. John's Hill. This school is of rather modern date, having only been inaugurated in 1857, when twentyfive boys were admitted, (the premises having cost £3500,) a number which has been since increased to seventy. But though we have had the school so short a time, the Institution was originally established in 1798, 'with the benevolent intention,' as stated in the original Report, 'of preserving from the danger of vice and immorality the infant sons of deceased and unfortunate Freemasons, by furnishing them with decent clothing and a plain education, and ultimately apprenticing them to suitable trades, so as to qualify them to fill, with advantage to themselves and credit to the Craft, those situations in life to which it should please Divine Providence to call them; and, acting upon the true principles of Masonry, children of all religious denominations, and wherever resident, are eligible to be admitted candidates from the age of seven to ten, provided the fathers have been three years Masons, duly registered in the Grand Lodge Books, and continued subscribing Members to a Lodge two years. After their admission they continue to be clothed, furnished with all necessary books, and educated at schools adjacent to their residence, until they attain the age of fourteen; when, if they are found deserving, a premium, not exceeding five pounds, is allowed towards placing them out apprentice, or finding them clothes.' From that time to the present upwards of 900 boys have been educated and assisted in the world; and the new school was established with the view of bringing the boys under more careful supervision and giving a better education than could be attained under the old system; and by adding maintenance to the advantages offered, the expenditure has been necessarily largely increased. Whilst, however, the advantages of the school-house are offered to all the boys elected, they are not forced upon them; but those whose friends object to their entering the school on the ground of their religious creed, are allowed to be educated under the old system. We should observe that the boys receive a first-class commercial education, with instruction in the French language, that where the parents or friends of the pupils desire it, and their own conduct deserve the indulgence, they are kept to the age of fifteen, and the apprenticeship fee has been raised from £5 to £15. We should also state that the total regular income of the institution is only about £550 per annum, whereas the expenditure last year exceeded £2,300, the balance being entirely provided by the voluntary contributions of the Brethren. This we claim as a further benefit conferred by Freemasonry on society; and rank it as the second of our 'evil' works.

"We would next request a Freemason's Wife to visit East Croydon, and a little to the left of the railway, proceeding from London, she will see a rather handsome brick building, to which she should at once make her way, as this is the Royal Freemasons' Asylum, in which are lodged twentyeight annuitants, being decayed Freemasons, or their widows (the building is adapted for thirtyfour), who, in addition to their apartments with, under present arrangements, fuel and candles, have annuities varying from £20 to £30 a year, according to the age at which they were elected. Let a Freemason's Wife converse with these poor people, and then tell us whether this asylum is a Masonic benefit, or another work of 'evil.'

"But this is not all that is done for the aged Mason and his widow, for after the last election in May, we had on the books of the Royal Benevolent Institution for Aged Masons and their Widows, 77 male annuitants, receiving in the aggregate £1736 a year, and 44 female annuitants, receiving amongst them £960 a year; and though the male fund was only established in 1842, and the Widows' Fund in 1849, 192 decayed Freemasons and 56 Widows have already received the benefits of the Institution—its advantages having been more than doubled during the last three or four years, through the exertions of a few Brethren in obtaining for the Institution the benefit of an annual instead of a triennial festival, which was all that was originally allowed, lest it should interfere with the support given to the Boys' and Girls' Schools—whilst experience has proved that as one Masonic Charity advances in prosperity, so do the others. The Royal Benevolent Institution is supported by grants from Grand Lodge and Grand Chapter, in right of which every Lodge and Chapter in the United Kingdom are entitled to votes for annuitants and the voluntary donations of the Brethren, the latter constituting three-fourths of the income—and now generally reaching close upon £3000 per annum. We should not omit to observe that the widows of male annuitants receive one-half of the annuities of their deceased husbands for a period of three years, in order to give them an opportunity of being elected on the Widows' Fund—and we do not recollect an instance where she has not been elected within the given time. There are four such annuitants at the present moment, receiving between them £50 per annum.

"Is the Royal Benevolent Institution for aged Masons and their Widows to be ranked as a benefit bestowed by Freemasonry, or another of its 'evil' works?

"Nor are these all the charities appertaining to our Order. Out of every payment made by a Brother at a Lodge, a portion—but a small portion it is true—has to be paid over to the officials of Grand Lodge, to form a general Fund of Benevolence, now amounting to about £20,000, which is administered by a Board consisting of the Masters of the various Lodges, and other P. M.'s and P. Grand Officers, who meet once a month to consider applications for relief, and who dispense something like £2,000 a year, in sums varying from £3 to £100, according to the necessities of the case—thus the distressed foreigner, who has no claims on the Freemasons of England, excepting the one that is always acknowledged, of being a Brother and in want, is enabled to return to his home with a trifle in his pocket to assist him in the world; the tradesman who has been unfortunate is furnished with the means of recommencing business; the decayed Brother of supporting himself until he can be elected on the annuity fund; or the widow placed in the way of obtaining a maintenance for herself and children.

"This, then, is another of the benefits derivable from Freemasonry, and cannot, we believe, be deemed, even by a Freemason's Wife, as an 'evil' work.

"As a practical example may, however, be more convincing than a thousand arguments, we will proceed briefly to point out by a recent case how our system of benevolence acts. A short time since a lady arrived in this country from Calcutta, with her children, her object being to make arrangements for their education, the father being a junior partner in a large mercantile firm, to which he had been but recently admitted after long years of faithful service. The first information, however, that the unfortunate lady received on her arrival was that her husband had died from cholera after a very few days illness, leaving her and her family unprovided for, and almost destitute in a foreign country. In this emergency, to whom could she look? Luckily she recollected that her husband was a Freemason. The requisite introductions and proofs were obtained, and one, if not two, children were received into the Masonic schools, and the widow was granted £50 to assist her to return to Calcutta, where she had every prospect of providing for herself.

"Even at the approaching election for the Boys' School, there is a case of a candidate which peculiarly shows the advantages of the Order, and we quote it not for the purpose of advocating the claims of one candidate over another, but to show to a Freemason's Wife that Masonry is something more than a pleasant pastime and does not consist wholly in good dinners. The case we allude to is that of Harry Jenkin, an orphan, aged ten years, whose father, Richard Jenkin, was initiated in the Lodge of Industry, No. 219, of which he continued a subscribing member for twelve years, having served the office of W. M. in 1852. He was engaged for nearly twenty years in Her Majesty's office of Woods and Works, and was much respected. His death took place in October, 1860, leaving the candidate an orphan, the mother having died a few years previously. The only surviving relative is an uncle, who having administered to the effects of his late brother, decamped with the proceeds, leaving the boy utterly destitute, with no haven in view but the parish workhouse, from which he was providentially rescued by the exertions of two or three Brethren, who knew the father in his prosperity, and have taken on themselves the charge of his orphan child until he can obtain admission into our school, and the names of which Brethren we would publish did we not feel that they do not desire to take any merit to themselves for having rescued a Brother's child from misery and want.

"We could go on enumerating cases where Masonry has done good rather than 'evil,' until our pages were more than filled, but feel it unnecessary to do so; and therefore will content ourselves by directing the attention of a Freemason's Wife to only one other case, which created considerable attention at the time. A few years since a Rev. Bro. Huett, the Prov. G. Chaplain of Essex, who possessed one of those so-called livings on which a man can barely do more than starve, but who was just beginning to make a literary reputation, died, leaving five or six children literally destitute, the furniture being seized for rent almost before the body of the deceased was out of the house. The Brethren of Essex took up the case, by the aid of a letter from the M. W. G. Master, an appeal was made to the various Lodges throughout the kingdom, which resulted in the collection of something like £2000, which was placed in the hands of trustees, and by which the whole of the children were not only brought up in respectability, but a handsome residue left for division amongst them when they arrived of age.

"In enumerating what is done by Freemasons, we should do wrong were we to omit to mention that, irrespective of all the various funds we have alluded to that the majority of Prov. Grand Lodges, and also private Lodges, possess funds of their own through which large sums are dispensed, not only for the relief of the Brethren, but also in assisting local charities—and that West Lancashire possesses an excellent educational institution of its own, the rules of which, however, we do not possess.

"Neither does Freemasonry confine its charity to its own members—for, at the time of the Crimean War, the G. Lodge voted £1000 to the Patriotic Fund, and a like amount was granted in aid of the fund to relieve the distress caused by the mutiny in India, sums which represent but a small portion of what was absolutely subscribed by Freemasons, either through their private Lodges or in their individual character as citizens—and we cannot take up the list of any of the principal Charities which do such honor to our kingdom without recognizing the names of many of our most distinguished Masons."

GRAND LODGE OF ILLINOIS.

We are indebted to the politeness of R. W. Bro. Reynolds, Grand Secretary, for a copy of the report of the committee on correspondence, and also of the Grand Master's address, before the Grand Lodge of Illinois, at its annual session in October last.

The report is from the accomplished pen of Bro. Reynolds, and is a concise and comprehensive review of the proceedings of the several Grand Lodges of the country. In the notice of the proceedings of the Grand Lodge of Alabama, we find the following decision of that body in a case of

PERSONAL SLANDER :

In this case the defendant was found guilty of using harsh, intemperate and most unmasonic language of a Brother Mason, impeaching alike his veracity and integrity, and the punishment assessed was simply a reprimand. An appeal was taken because of the inadequate punishment, and in the opinion of your committee based upon the evidence in the case, the appeal was well taken. We regard the punishment assessed by the Lodge as insufficient in this case. The offending Brother should at least have been suspended, and we recommend the Grand Lodge to increase the punishment assessed by the subordinate Lodge to that extent.

AN INTERESTING CASE.

The following case in jurisprudence involves several important decisions and will be read with interest by our readers. It occurred in Minnesota :—

Charges were preferred against Charles Symonds in Ancient Landmark Lodge, No. 5, accusing him of speaking evil of a Brother Mason—talking about Masons to those not Masons—slandering the Grand Master—attempting to cheat a Mason—refusing to comply with his contract with a Brother—and endeavoring to injure a Mason's female relative by inuendo.

The Lodge deferred action until after a time when the accuser was compelled to be absent; the necessity for the absence being well known to the Lodge.

The committee to whom the matter was referred in the Grand Lodge, say that the mode of conducting the trial after this time, and the manner of taking and preserving the testimony were highly censurable, and yet, that testimony sustained the charges, and that the Lodge acquitted the accused. Thereupon, the matter was brought to the attention of the Grand Master, *who suspended the accused*; upon this, the Lodge passed resolutions censuring the Grand Master, and in return he suspended those who voted for the resolutions.

In support of the Grand Master, the committee allege that the testimony was plain and convincing—that a failure to convict was equivalent to the impeachment of the Masonic honor of the witnesses brought to sustain the charges, and that a refusal to convict upon the testimony, was a grave offence against the spirit of our institutions, and that the action of the Grand Master in suspending the offending Brethren, instead of arresting the Charter of the Lodge, was lenient and considerate.

A resolution reported by the committee declaring the accused guilty of unmasonic conduct was adopted 48 to 16; another, expelling him by 62 to 4; a third, censuring the Lodge by 62 to 4, and a fourth sustaining the Grand Master by 53 to 10.

COMPLIMENTARY.

The report says—"As *jurists*, however, Grand Master English (Attorney General) of Arkansas, and Bro. C. W. Moore of Massachusetts, are safe to follow. Their decisions have stood the test of time and criticism."

FAMILY DIFFICULTIES.

In our last report, a very prevalent practice of parading the family difficulties and differences in Grand Lodges, before the Masonic world, was objected to, as being unnecessary and unmasonic. The committees on Masonic Correspondence can do so if they choose, but as a matter of expediency, it was then and still is our opinion, that it is akin to talking about ones neighbors, a practice of far more injury than advantage, unless there be some particular principle involved, which the Craft should have explained to them.

The report closes with appropriate and affectionate notices of several eminent Brethren who have deceased during the past year.

The address of Grand Master Buck, which follows in the pamphlet before us, is an ably written and interesting paper, distinguished by the good sense and practical wisdom which have characterized the official course of its estimable author. The opening paragraph of the address is both eloquent and earnest :—

"One year since," is its language, "we met while our country was at peace, at home and abroad. Now we meet, in the midst of preparations for war, and not far removed from the roar of cannon, the blast of the bugle, and the horrid, unearthly din of carnage and battle. One year since, we beheld the familiar faces of friends whom we shall never see on earth again. Now, as we assemble, let us pause, and present ourselves before Him who is invisible, and render thanks for the health he has permitted us to enjoy, for the blessings and mercies vouchsafed, and the plenty with which he has crowned our labors; let us earnestly invoke his blessing upon our deliberations and upon our beloved Order; let us fervently pray that he will interpose his protecting arm in the affairs of our beloved country, restore tranquility, incline the hearts of the people to each other, and induce them once again, in a spirit of loyalty and devotion to the highest good of our race, and of our Government, to be united with a 'three fold cord, which cannot quickly be broken.' Let us humble ourselves beneath His Mighty Hand, so that in these our days of trial, He may be pleased to bestow on us the light of His reconciled countenance, and grant us wisdom in all our councils, and to each one of us that 'peace which passeth all understanding.'"

CHARLATANS AND CONSPIRATORS.

In the latter part of winter or early part of spring, I was advised from several sources, mostly confidential, that a secret and systematic effort was being made in this and other jurisdictions to obtain possession of the Representatives from the Lodges, bind them together by obligations, and by means of them, overturn the established usages of the Grand Lodge, adopt said work by a written law, which is both unusual and unmasonic, and elect Grand Officers to carry the scheme into full effect. Of this I knew nothing personally, but from other circumstances which came to my knowledge, I had every reason to believe that it was so. In one instance, a resident of another jurisdiction said to be an agent in the matter, visited a Lodge in this jurisdiction, introduced a bottle of brandy to the Brethren in the ante-room, deliberately walked into the Lodge-room, and claimed exemption from examination because he was recommended by a distinguished Mason in another State! I do not believe that any Mason in this State of common intelligence, would be guilty of such shameless impudence.

I must be permitted here to remark, that our numbers both in Lodges and members—our dignity and self respect—forbid the idea that we are to be made the sport and victims of Masonic inventors and hireling agents. We have learning, talents, philosophy and ritual among ourselves, and it would in every sense be derogatory to us, and to our reputation as a body, to permit such things to be done. I do not desire to see any alteration in our laws upon this subject; they are amply sufficient when properly enforced. And I hope and trust, that all our Brethren this day, forgetting the mistakes and errors of the past, will rally with one heart, one soul, one voice, around your Grand Master, whoever he may be, in disseminating, teaching and working the ritual, work and lectures of the Grand Lodge of Illinois, and no other.

OUR NATIONAL DIFFICULTIES.

Several documents have been sent to me from abroad in relation to our national difficulties. It is my opinion, Brethren, that we will only embarrass ourselves by meddling with the subject. The matter has assumed too vast proportions, and is in too belligerent a condition for a peaceful society to meddle with at present. Let us endeavor so to conduct ourselves, and to so live and act out the principles of Masonry, that when the time comes for us to interpose, we may be found ready to act in this all important matter.

We must close our extracts here. Our Brother in concluding the business part of his address, declines a re-election to the high office which he has held for the past three years, and concludes with fitting notices of the death of several distinguished Brethren of Illinois. Two of these will be found in another place.

DIES IRAE.

The Craft are now indulging the usual *siesta* that follows the labors of winter, culminating in the excitements of the annual session of the Grand Lodge in June. The ceaseless activity of the past few months is sensibly diminished, and the sound of the Gavel falls on ears at longer intervals, as if the tired workmen were determined on having their half-holiday. This is eminently proper as a recuperative measure, especially at this time, when even the unthinking begin to comprehend the appalling destitution and suffering likely to accompany the advent of winter. The burdens and calamities of a state of war will then be manifest in the hideous proportions of a full-grown dragon, while now they merely scratch us like the pleasantry of lion's cubs. Then, little children, shrinking women, and even strong men, will need bread, not to be furnished by expressions of mere sympathy; on the contrary, every means of relief will be taxed to their uttermost, that this great community may not witness the dire spectacle of human beings yielding up their lives to the demon of starvation. Among these suffering ones will be many of our own household, with a double claim on our bounty and benevolence; and while there is a dollar left at our disposal, we cannot stand idly by and witness their need unrelieved.

Rest, then, Brethren, while you may; but let it be the prelude to greater exertion. Enlarge your treasuries as your means permit, and guard them vigilantly till the swiftly-approaching hour when their contents will be demanded in the name of humanity—a sound that has never fallen unheeded on Masonic ears. Let your duty be nobly accomplished in the dark hour of trial; and when brighter days dawn upon us, your note shall not be the least harmonious in the choral of welcome that will greet them.—*N. Y. Despatch.*

FREEMASONRY IN TURKEY.

Recent advices from Constantinople bring us the intelligence—not very deplorable in its character—that the late Sultan had departed this life. Notwithstanding the familiar classical adage, "*De mortuis nil nisi bonum,*" we are still constrained to speak in terms of truth of the deceased potentate. His character may be summed up in a few words. Notwithstanding his contact and alliance with the two greatest powers of Europe, which combined to sustain his throne and save his nation from Russian absorption, and the deep debt of gratitude which should have been the sequel of his salvation through the influence of the French and English arms, he was an illiberal and narrow-minded monarch toward Europeans and those of all religions other than the Mahomedan. The legacy of bigotry left by the great Prophet of his faith to his successors suffered, in the hands of the deceased Sultan, no diminution of venom nor lack of bulk. As reigned the immediate successor of the Prophet—save in the bare power to injure—so reigned he, a bigot and a sensualist, possessing not one virtue to offset a thousand crimes of omission and commission. He lived within himself, with no care for his people, except to make the millions whom he governed minister to his voluptuousness and his vices. His character as a monarch can be exemplified in a single sentence: During his whole reign he did not inaugurate a single measure for the good of his subjects, nor perform an act which could justly point an epitaph of praise, or be inscribed with credit on his mausoleum. Upon Masonry he always looked with disfavor; and, without examining into the merits of the Craft, or informing himself, by any authentic means, of the origin, aims and moral tendencies of the institution, under the guidance of his bigoted ministers, placed it in the category of Atheism.

On his death-bed and through that haze with which disease had surrounded his mental vision, he appears to have looked back clearly on the past, and to have momentarily arrayed before his mind some of the leading errors of his reign. Four days previous to his death he summoned to his presence his brother and heir-apparent, Abd-ul-Aziz Effendi, who immediately obeyed the summons. On entering the death-chamber with tearful eyes, he stooped down and kissed the edge of the coverlet of the royal couch, and stood with folded arms in an attitude of respect.

The Sultan now ordered *Halvet*, and the apartment was instantly vacated by all the bystanders; for you must know that there is no exclusion of friends and attendants or sunshine from an oriental sick room. Some women had also been in attendance; but these were not the wives or children of the Sultan, but the Hasnadar Oostan, or royal nurse, and a few Halayuks who are exempt from the customary seclusion. The occasion was truly solemn, involving the surrender of an empire by the one, and imposing immense responsibilities upon the other. At the request of the dying Sultan the brother was seated by his bedside, who thus addressed him—"I feel that I shall soon quit this world, and by the laws of our land you will succeed me. I am fully aware of the critical condition of the country, and my heart's desire has ever been to render all my subjects happy; but unfortunately I have not been able to cope with the evil counsels by which I was beset. You know that when I succeeded our illustrious father, of glorious memory, I was young and inexperienced; but you, my brother, are of mature age, and have had experience enough to be able to resist and to guard yourself against evil counsels. Make up for my shortcomings, I pray you, and endeavor to accomplish those things which I have had at heart, but have been unable to perform. Be firm and independent. Ameliorate the condition of our unfortunate subjects (emphasizing the expression 'unfortunate'); regard and treat them all without any discrimination, as your own children. By rendering them happy and contented you will reinstate the former power and glory of the empire." The Sultan then recommended his children and the rest of his family to his brother's special care and protection. Those who had the opportunity to listen at the curtain before the door of the royal apartment, say that he even mentioned the names of the very individuals who had abused his confidence and given him evil counsel, and warned his brother to be aware of them. The interview lasted for more than an hour, and soon after the royal children were summoned.

Immediately after the death of the late Sultan, proclamation was made that he had been succeeded by Abd-ul-Aziz Effendi, who scarcely waited until his predecessor's body had been inurned, before proceeding to inaugurate reforms in the different branches of the Government, each of which gave evidence of the liberal tendencies of his mind and the enlightened policy which will hereafter give shape and efficiency to the government of his Empire. One of the most striking features of reform, and one which he exemplified in his own person and household, was the immediate adoption of the principle of monogamy in preference to the system of polygamy, which has cursed the Turks and made Ishmaelites and outcasts of the Mormons. Turkey has now a liberal and enlightened monarch, under whose benign and just sway, and through whose tolerant policy her own people will be made wiser, wealthier and happier. The inevitable tendency of these things will be toward as liberal a policy as to Americans and Europeans, as that which will be exercised toward the immediate subjects of the Sublime Porte; and we may therefore within a few years confidently expect that our beloved institution will find its votaries not only among the foreign residents of the Turkish Empire, but among the better classes of the Turks themselves. Only a few days subsequent to the death of the Sultan all Constantinople was surprised at beholding a Masonic funeral procession winding through its streets, the members being composed of resident Americans and Europeans, who were clothed in the appropriate regalia and lambskins of the Fraternity. In speaking of this event, the correspondent of the Herald makes use of the following language:—

"A prominent member of the Order of F. A. M. having died, the various Lodges of the capital resolved to attend his funeral, with Masonic badges and ceremonies. This funeral cortege created quite a sensation in the metropolis, where it was a genuine novelty. The procession was headed by a number of Masons not belonging to any local Lodge, followed by a deputation from the French Lodge, L'Etoile du Bosphor. Then came the English Lodge, the Oriental, succeeded by a number of British and French residents. The English burial service was read by the chaplain of the embassy, and the Masonic ritual by the W. M. of Oriental Lodge.

"It is only recently that Freemasonry has been in vogue in Turkey, for the enemies of this fraternity had impressed the Oriental people with the idea that the association was an impious one, so that the title of 'Far-masson,' a corruption of the French Franc-masson, came to be considered as synonymous with freethinkers.

"Besides those already established, it is proposed to have one for the Germans, the Deutscher Bund; another for the English, the Bulwer; and another still for the Americans—the last two to be under the Grand Lodge of England."

In view of the facts which we have stated, it is but fair to presume that this whole empire will soon be opened to the enlightened and beneficent influences of Freemasonry.—*N. Y. Despatch.*

MASONRY IN SWITZERLAND.

The Grand Lodge of the Swiss Union is called the Alpina, and is conducted according to the ancient English Rites of the Free and Accepted Masons. It has its own rituals, not recognizing any high grade, and not accepting the direct influence of any foreign Masonic authority. The regular place of meeting of the Lodge is always at the principal place of the Canton where the Grand Master lives. Its ordinary sittings take place every other year, at the period of the festival of St. John the Baptist. Every regular Mason has the right to be present at its meetings as auditor only, unless, however, the debates are only concerning purely administrative questions. Further, if circumstances require it, the administrative council are authorized to declare the sittings secret, and then only effective and honorary members can be present.

The following Masonic Lodges form among themselves, under the direction of a supreme national authority, a Masonic alliance, bearing the special and distinctive denomination of the Union of Swiss Lodges:—

1. Aarau.—Zur Brudertreue—Brotherly Faith.
2. Aigle.—La Chrétienne des Alpes—The Christian Woman of the Alps.
3. Aubonne.—La Constance—Constancy.
4. Basel.—Zur Freundschaft—Friendship.
5. Berne.—Zur Hoffnung—Hope.
6. Chaux-de-Fonds.—L'Amitié—Friendship.
7. Fribourg.—La Régénérée—The Regenerated.
8. Geneva.—L'Amité—Friendship.
9. Geneva.—L'Union des Cœurs—The Union of Hearts.
10. Geneva.—La Fidélité—Fidelity.
11. Geneva.—La Prudence—Prudence.
12. Rex.—La Réunion—The Reunion.
13. Lausanne.—Espérance et Cordialité—Hope and Cordiality.
14. Liestal.—Zur Bunderstreue—Federal Faith.
15. Loile.—Les Vrais Frères Unis—The True United Brothers.
16. Morges.—Les Amis—The Friends.
17. Motiers-Travers.—Egalité—Equality.

18. Neufchâtel.—Frederick Guillaume la Bonne Harmonie—Frederick William, Good Harmony.
19. Nyon.—La Vraie Union—The True Union.
20. Orbe.—La Nouvelle Etoile—The New Star.
21. Winterthur.—L'Acacia—The Acacia.
22. Vevey.—La Constance—Constance.
23. Zurich.—Modestia cum Libertate—Modesty with Liberty.

The Union of the Swiss Lodges has for its object—

1. To promote relations of friendship and brotherhood between the various Lodges (ateliers) of which it is composed.

2. To endeavor in common to promote and ennoble Freemasonry in Switzerland.

3. To co-operate for the advancement of Freemasonry in general, in forming relations with Masonic bodies belonging to other countries.

The Union of the Swiss Lodges recognizes the constitutions and all the Masonic rites sanctioned by a legal Grand Orient; it recognizes all the Lodges (ateliers), and all the Freemasons whose consecrations or confirmation emanate regularly from such an authority, or from its regular organs; but it rejects as non-masonic all fraternities and members of such who do not possess these qualities.

The Union of the Swiss Lodges only recognizes or exercises in its province the Masonry of St. John. However, the Scotch Lodges which now exist are admitted to be in force as purely and scientific societies; but neither the Swiss Union nor its organs recognizes them as members of the national alliance, nor accords to them any kind of exterior influence upon it; and, so far as it concerns them, discharges itself of all responsibility.

In the Masonry of St. John, or of the three symbolical grades, the Union of the Swiss Lodges recognizes the following principles :—

1. The Masonic Order is an association of free men, who mutually engage to learn and exercise the art of Freemasonry.

2. Its essential aim is the propagation of a true philanthropy. Thus a knowledge of moral truth, the practice of virtue, and the advancement of the general good, are the triple aim to which its efforts tend.

3. Besides the practice and the use of the symbolic forms, the means which the Masonic Order employs to achieve its aim are the following :—Mutual instruction in the dearest interests of humanity; edification of the soul by symbols, speeches, music, and singing; encouragement to wisdom and virtue by the enjoyment of social pleasures in society.

The bonds of fraternity which unite its members, and exercise in common of charity, form the complement of these means.

The Swiss Masonic Union requires of all its members an entire submission to the laws of the country, obedience and fidelity to the government legally established.

The organs of the Union are—

The Grand Lodge.
The Grand Master.
The Administrative Council.
The Provincial Masters.

The Deputy Masters.
The Lodges of St. John.
The Colleges of the Officers.
The Lodges of Master Masons.
The Lodges of Companions (Fellow Crafts).
The Lodges of Apprentices.

The organization, the powers, and the attributes of these different organs are determined by the constitution. All the other arrangements relative to the organization of the Union, and of each of its parts, proceed from legislation, or are the object of regulating measures.

HON. SYLVESTER BAXTER.

THIS estimable Brother died at his residence in Hyannis, (Cape Cod,) on Wednesday evening, Sept. 25th, aged 62 years. He was at the time of his death District Deputy Grand Master for the 8th Masonic District of this Commonwealth, which office he had held for several years. He was a faithful and earnest Mason, and greatly beloved and respected by the Brethren. "He was," says one* who knew him intimately, in his social and business relations, "a man of frank and noble nature, and his acquaintance was quite extensive. For many years a successful shipmaster and shipowner, he long since acquired that competence which enabled him to retire from the profession of his earlier life. He was always respected and beloved, and ever took an active and influential position in every society or association with which he became connected. He will be greatly missed in the Society with which he worshipped—Rev. Mr. Pope's; nor will his loss be less severely felt by the Masonic Fraternity.

"His funeral was attended from the Universalist Church in Hyannis, on Saturday last, (Sept. 28,) at which time a most impressive sermon was delivered by Rev. R. S. Pope, with whom he had been so long and so well acquainted. His text was from Proverbs, 18th chap. 1st verse :—

"'Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.'

"Hon. Geo. Marston served as Marshal.

"The ceremonies at the tomb consisted of the Order of the Masonic Ritual, admirably performed by Grand Master W. D. Coolidge, Esq., of Boston, and a prayer by Rev. Mr. Bacon, of Centreville.

"Capt. Baxter had long been a member of the Grand Lodge of Massachusetts, and the following gentlemen were present at his funeral as representatives, viz.: William D. Coolidge, M. W. Grand Master; Jesse P. Pattee, as R. W. D. G. M.; William H. Sampson, as S. G. W.; Isaac Cary, as J. G. W.; Jabez W. Barton, as G. Treas.; Lovell Bicknell, as G. Sec.; Z. L. Bicknell, as G. Marshal; Eben F. Gay, G. Tyler.

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*Editor Barnstable Courier.

"Capt. Baxter has for years held various offices of trust and responsibility, and was recently a member of the Senate of Massachusetts, and at the time of his death was Deputy Collector and Inspector at the Port of Hyannis; and the sympathy for his loss was best attested by the immense concourse assembled at his funeral, which was one of the largest ever attended in this section of the State.

"The representatives from the Grand Lodge remained in town until Monday, and expressed themselves as pleased with their visit to this section, although coupled with duties of so melancholy a nature. They are men distinguished for their intelligence and gentlemanly bearing—noble representatives of a noble association."

MEETING OF FRATERNAL LODGE.

At the close of the funeral services on Saturday, the members of Fraternal Lodge met at Masonic Hall in Hyannis, and chose a committee of three to report a series of Resolutions, expressive of the sense of the meeting upon the death of Brother Baxter. The Resolutions were unanimously adopted as follows:—

FRATERNAL LODGE,
Hyannis, Sept. 28, *A. L.* 5861.

Again has the messenger of Death invaded our Brotherhood. Another member has been suddenly called away. Our dearly beloved and "elder Brother," Past Master SYLVESTER BAXTER, has finished his work, and "entered in, through the gates, into the city" where all good and true Masons shall dwell together forever, in the fullness of Light. In view of this afflictive dispensation, it is therefore

Resolved, That in the death of this well-known and honored Brother, the whole Masonic Fraternity of this State, has suffered bereavement.

Resolved, That in the decease of this endeared and lamented member, this Lodge has sustained a loss the greatness of which we cannot yet comprehend, and which will be easily recalled, and impressed on our hearts, at every communication and assembly of this Masonic body, for many years to come.

Resolved, That even now, in the suddenness of our affliction and the freshness of our grief, we remember his high appreciation of the worth of Masonic labor and learning; his faithful, intelligent and eminent services in many posts of Masonic duty; his constant, punctual, and patient attendance on all Masonic occasions, and his zeal, fidelity and accuracy as a workman; his sincere and unfailing temper of fraternal affection; the warmth of his friendship, the depth of his sympathy, the benevolence of his heart, the integrity of his character, and his worthy example in all the relations of life.

Resolved, That we hereby express to his stricken widow, to his orphaned children, and to the again broken band of brothers and sisters of which he was so cherished a member, our truest and deepest sympathy and condolence.

Resolved, That these expressions of our feelings on this sad occasion be entered on our records; and that a copy of the same be transmitted to the family of our departed Brother, and to the Grand Lodge of Massachusetts, and to the Boston Encampment of Knights Templars; and that they be published in the newspapers of the County.

S. B. PHINNEY,
GEO. MARSTON,
GEO. W. DOANE, } *Committee.*

"BEAUSEANT AND BANNER OF WAR."

To the Editor of the London Freemasons' Magazine:

Dear Sir and Brother—I am not a Knight Templar, but having held the office of Standard Bearer in the Supreme Grand Chapter of England, I have been led to inquire into the origin and application of the various standards, banners, &c., and herewith send you an extract from the result of my researches, which will, I think, in some measure answer the inquiry of a correspondent under the above head in your number of the 7th instant, and which I had hoped would have been answered by some one more conversant with the subject.

When Constantine the Great was on the eve of a battle with Maxentius, we are told that a luminous standard appeared to him in the sky, with a cross upon it and this inscription:—"In hoc signo vinces—By this sign you shall conquer," and that this sign so encouraged Constantine and his soldiers that they gained the next day a great victory. When Waldemar the Second, of Denmark, was engaged in a great battle with the Livonians, in the year 1219, it is said that a sacred banner fell from heaven into the midst of his army, and so revived the courage of his troops, that they gained a complete victory over the Livonians, and in memory of the event, Waldemar instituted an order of knighthood called "St. Danebrog," or the strength of the Danes, and which is still the principal order of knighthood in Denmark.

Now, taking these legends for as much as they are worth, and no more, what do they prove? Not that this miraculous standard and cross came to the assistance of Constantine; not that this miraculous banner came to the aid of Waldemar; but they prove that such was the paramount importance attached to the sacred banner among the forces, that, wherever it was present, it was a great means of inspiriting the men with increased confidence and courage, and so contributed to the victory.

In this country the introduction of banners was clearly of a religious origin. Venerable Bede says that when St. Augustine and his companions came to preach Christianity in Britain, in the latter part of the sixth century (his Queen Bertha had already embraced the Christian faith), the monk and his followers entered Canterbury in procession, chanting, "We beseech thee, O Lord, of thy mercy let thy wrath and anger be turned away from this city, and from thy holy place, for we have sinned. Hallelujah." And they carried in their hands little banners, on which were depicted crosses. The missionaries were allowed to settle in the Isle of Thanet, and Canterbury became the first Christian Church.

The great importance attached to the banner in the middle ages is not to be wondered at, when we consider that it was a kind of connecting link between the military and the clergy: it was a religious symbol applied to a military purpose; and this was the feeling which animated the Crusaders and the Templars in their great struggle against the enemies of Christianity. The contest, then, was between the Cross and the Crescent—between Christ and Mahomet.

The Knights Templars had a very remarkable banner, being simply divided into black and white,* the white portion symbolizing peace to their friends, the black portion evil to their enemies, and their dreaded war cry, "Beauseant."

Yours, VERITAS.

September 17th, 1861.

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* The *upper* half (horizontal) black.

MOUNT VERNON LODGE.

THE officers of Mount Vernon Lodge, Malden, were duly installed on Monday evening, Oct. 28th, at the Town Hall, by Grand Master W. D. Coolidge, and the exercises were witnessed by a large audience of both ladies and gentlemen. The musical part of the entertainment was under the direction of Prof. Brown, of Boston.

F. J. Foss was installed as Master, and at the close of the installation ceremonies Wm. H. Richardson, Jr., Esq., in behalf of the members of the Lodge, presented to Past Master George D. Allen, 1st Lieut. of the Fifth Massachusetts Battery, a sword and accompaniments. Mr. Richardson alluded in eloquent words to the duties and dangers as well as the honors connected with the new field of labor chosen by Mr. Allen, who responded in appropriate terms. Rev. T. J. Greenwood made some fitting remarks, and in his own name presented Lieut. Allen with a beautiful pocket Bible. Further speeches were made by J. K. Hall, Esq., and others, and the exercises closed with an excellent song by F. A. Hall, Esq., of Charlestown.

A PLEASANT RE-UNION.

MOUNT HERMON LODGE at Medford, celebrated its sixth anniversary, by a public installation of its officers, on Wednesday evening, the 30th October. There was a full attendance of members, and a large number of ladies as invited guests. The installation ceremonies were performed by the M. W. Grand Master, who was attended by several of the Grand Officers, in their regalia. It is quite unnecessary to say that the ceremonies were well performed, and to the acceptance of all present. The music, with which they were interspersed, was furnished by a select choir, and added much to the interest and pleasure of the occasion. At the conclusion of the ceremonies the M. W. Grand Master addressed the W. Master of the Lodge, Brother ELIHU C. BAKER, and the Wardens and members, in an appropriate and impressive manner, on their relative duties and obligations as Masons; concluding with a few words of welcome and compliment to the ladies.

The Lodge was then closed, and the members, with their invited guests, repaired to the Town Hall, where a bountiful and excellent supper was provided for their refreshment, and to which all were cordially welcomed by the W. Master of the Lodge At the table, short addresses were made by the Master, the M. W. Grand Master, and other members of the Grand Lodge. The choir also favored the company with a patriotic and other appropriate songs. The occasion was one to be remembered. The arrangements were admirably made and executed. All were pleased and for the time at least made happy.

The Lodge is in a fine condition, with accomplished and talented officers, and a full share of work. We tender our best wishes for its continued prosperity and consequent usefulness.

LAYING CORNER STONE.

WE are under obligations to Hugh Curtis, Esq., of Bowdoinham, says the Hallowell Courier, for a copy of the Bristol (Eng.) Times and Journal of August 31st, containing an interesting account of the Masonic ceremonies on the occasion of the laying of the corner stone of the St. Mary Radcliff Church, in Bristol.

The fraternity had undertaken to restore this ancient church. The Times says they "allowed no participators in the munificent task they had set themselves, and which we are sure they will carry to a successful conclusion in a manner that will prove the boasted descent of their Order from the master builders of old to be no empty vaunt. The trowel, the hammer, and the chisel they, of course, can no longer wield like the practical founders of this mysterious guild; but what the modern brotherhood can do—namely, provide the means of setting all three to work—they will."

The Times further says :—

"There is even something of mystical significance in the Masonic body undertaking this particular work in preference to a new one. Antiquity is one of the cherished characteristics of the body; and whether the first Lodge was held amongst the rising columns of Solomon's Temple or not, it at least must be admitted that the origin of the Masonic Order dates back in centuries beyond the reach of record; so that in devoting its contributions to the preservation of a building whose foundations were laid in the dim past, the brotherhood help to perpetuate in carved stone the old chronicles of Bristol—personal, civic, and ecclesiastical."

The day of the laying of the corner stone was a great day in Bristol. The procession was an imposing pageantry—gorgeous aprons, splendid scarfs, jewels and regalia, glistened in the sun. The streets, in their antique picturesqueness, were perfectly resplendent, and the crowds who assembled to see the extended line of the "free and accepted" brotherhood pass along their route were in the highest state of glee and good temper.

The number of Masons present was about 500, representing about a dozen English Lodges, together with the Grand Lodge of England. The scene the interior of the church presented during the performance of divine service was very striking; every available foot of standing or sitting ground seemed occupied, while the brilliant August sunshine struggling through the lofty and latticed windows of the sacred edifice dissipated the "dim religious light," and shone on the vast crowd beneath, illuminating the rich dresses of the ladies, the equally gay adornments of the Masonic Brethren, and the dark tunics and shining accoutrements of the Rifle Band.

The sermon was preached by the Rev. Bro. Watson, who took for his text, the 1st verse of the 29th chap. of Chronicles, Book I., "The work is great, for the Palace is not for man but for the Lord God."

After service in the church, the Brethren proceeded to the North East corner, where the stone was in readiness to be adjusted. The official dignitaries having taken up their position, the Rifle Band again played the National Anthem, after which the Rev. Bro. Watson offered up an appropriate prayer. The Director of the Ceremonies, Bro. C. H. Lowe, then read the inscription on the plate aloud, and it was then adjusted in its place on the stone by the D. P. G. M. Bro. W. A. F. Powell. The P. G. M. was then handed the horn containing the ears of corn, some of which he sprinkled over the stone and plate, and afterwards having received the chalice, poured a libation of wine on it: the D. P. G. M. then added some oil, and the P. G. M. besprinkled the stone with salt. The P. G. M. then tried the stone with the square and level, and said, "I declare this stone to be true, trusty and perfect." A silver trowel was then handed to him, with which he laid some mortar on the top of the stone. The stone was then raised opposite to its niche in the wall, and adjusted there by Mr. Rice and his assistants. The architect, Mr. Godwin, handed the P. G. M. a mahogany mallet, with which the latter struck the stone two or three times, and then declared it properly laid. Another prayer was offered up and the 100th Psalm sung, the Rifle Band accompanying. The Grand Master then pronounced the benediction.

ONE OF THE ADVANTAGES OF FREEMASONRY.

My grandfather, Charles Ranney, some seventy years since, shipped from Philadelphia to Hayti a load of mules on the schooner Mechanic, of which he was master. At Hayti he exchanged them for coffee and other West India produce—among the rest two barrels of lampblack—and was about to sail, when he was taken down with the yellow fever so violently that he could not depart. One morning his nurse came down into the cabin crying—"Oh, Master! Master! the niggers has riz! the niggers has riz! they're going to kill all that's got white faces." He advised her to conceal herself and leave him to his fate.

In a short time a rush was made on board. The sound of arms soon followed, then the groans of the five seamen inhumanely butchered on the deck, and then the demoniac crowd came flying into the cabin thirsting for blood. The nurse was instantly shot dead. A pistol was presented to my grandfather's breast, and he was threatened with instant death if he did not point out the place in which his money was concealed. At this instant, raising himself in the bed, he made the Masonic sign of distress. Two of the party, San Pe and Desaline, recognized it, and, coming forward, made themselves known to him as Masons and promised to protect him. But they informed him that they could only save him by his instantly leaving the vessel, which must be destroyed. That night a boat with muffled oars came for him and took him to an American vessel lying off at some distance, and by that means he made his escape, but with the loss of all his property.

When he arrived home he was entirely destitute and still prostrate with the effect of his disease. But the Masonic Brethren took him kindly into town to good quarters. Clothes and other necessaries were laid furtively at his bedside, no one appearing to know who sent them, and only a slip of paper, without signature, informing him that they were a fraternal gift. But by accident, the initials of a certain well-known Brother Mason of that place were found upon the articles, which gave him a clue to the name and character of his benefactor.

ORDER OF ST. JOHN.

The Hon. member for Dundalk, Mr. Bowyer, has just been elected by the Chapter of the Order at Rome, a Knight of the Sacred, Religious, and Military Order of St. John of Jerusalem. This Order—also known by the name of Hospitallers, Knights of Rhodes, and Knights of Malta—has lately been reformed by the Pope, and brought back to its original principles. The Austrian Government, and that of the Pope having furnished the necessary supplies, a novitiate of the Order has been established at Jerusalem, together with an hospital for pilgrims of all nations, managed by some of the Knights in their original character of Hospitallers. The habit of the Order is black, with a white Maltese cross. The knights are bound to recite the office of the Blessed Virgin Mary, or of the dead, daily, and they enjoy many spiritual advantages and privileges granted by various popes. All the knights, whether professed or "of devotion," are obliged, before their election, to furnish proofs of unblemished descent and gentle blood for 200 years.—*Newry (Eng.) Examiner.*

THE ACACIA.

The sprig of acacia is one of the most beautiful and suggestive symbols of the Master's degree. It is an emblem of our faith in the immortality of the soul, and by it we are reminded that we have an immortal part within us which shall survive the grave and which shall never die. Some Masonic authors contend that *acacia* is a corruption of *cassia*, probably drawing their conclusions from the fact that in the oldest ritual which we possess (of 1780) the words used are "sprig of acacia." But for the cassia, we can find no appropriate mystic meaning, while on the other hand the symbolism of the acacia is of peculiar import in its connection with the Master's degree. The acacia is the *acacia vera* of Tournefort, and the *minosa nilotica* of Linnæus; and Calmet, Gesenins, Clarke, Shaw, and Parkhurst, all agree that the *otzi shittim*, or shittimwood, was the *acacia* or *minosa nilotica* of Linnæus. It was the wood of this tree which was employed for the building of the tabernacle. We find many instances in antiquity, and even at the present day in some parts of the East, where a symbolic use is made of certain woods in building and sculpture. The signification of the acacia or *shittah* is based on its peculiar character of incorruptibility. The wood is so durable that it does not decay, even when long immersed in water. Pliny says—"*Spina nigra celebrantur quoniam incorrupta etiam in aquis durat, ob id utillissima navium costis.*" The Greek translators, referring to this peculiarity, rendered it "*xulon asepton,*" and the LXX call the posts and planks of shittim wood "*stuloi aseptoi,*" whence it appears that the idea of incorruptibility was always inseparably attached to this wood.

Among all the nations of antiquity we find the ideas of death and of putrefaction (*sepsis*) or decay, inseparably connected, and in the same manner we find "incorruptibility" and "life" used synonymously. The word "*aptharsia*" (Romans ii. 7) is synonymous with "*zoe aionios,*" so also (in 2 Tim. i. 10) "*zoe*" and "*aptharsia,*" and the expression "*stephanos aphthartos*" (1 Co. vii. 25) is rendered "*stephanos tes zoes*" (James i. 12 and Rev. ii. 10). The Shittimwood, or Acacia, then, as a "wood of uncorruptibility," is at the same time a "wood of life or immortality," and in Egypt for this reason we find it consecrated to the Sun-God or source of celestial light and life. (Kircher Odipus. Aeg. III. c. 2). This idea of "life" we find also among the Hebrews, as well as among all other ancient nations, symbolically attributed to wood or trees. This interpretation of the Acacia seems to be a rational and natural one, and as the peculiar symbol of immortality it is most appropriate to the third degree, all the teachings of which are intended to inculcate the great lesson that "life rises out of the grave."—*N. Y. Despatch.*

HON. STEPHEN A. DOUGLAS.

We take the following sketch of the Masonic history of this distinguished Brother from the address of the M. W. Grand Master of the Grand Lodge of Illinois, referred to in another place :—

Born in Brandon, Vermont, April 24, 1813; in the winter of 1833, and four a teacher at Winchester, in this State; in the spring of 1834, an attorney in Jacksonville; in February, 1835, elected State's Attorney; in 1836, elected to the Legislature; in April, 1837, appointed Register of the Land Office; in December, 1840, appointed Secretary of State; in February, 1841, elected Judge of the Supreme Court; in August, 1843, 1844 and 1846, elected Representative in Congress; in 1846, a Major, under Col. John J. Hardin, in the Nauvoo War; in December, 1846, January, 1853, and January, 1859, elected United States Senator.

Initiated in Springfield Lodge, No. 4, by P. G. M. Helm, June 11, 1840; passed June 24; raised June 26; attended meetings July 15, August 13, 24, 28, September 1, October 5, November 9, 16, 25, 30, December 7, 14, 21 and 23; elected Junior Warden December 28; officiated January 4, 1841; also January 13, 18, February 3 and 23; April 19, having removed to Quincy, resigned; elected Grand Orator October, 1840; while acting as Circuit Judge, visited the Lodges in his circuit, and the Lodge in Springfield when on the Supreme Bench; visited the Grand Lodge every day while in session at Chicago, in 1848. Made a Mark Master in Springfield Chapter, by P. G. M. Helm, August 22, 1842, and exalted in Quincy Chapter, No. 5, September 3, 1847, by P. G. M. Jonas. Had he remained at Sprinfield, I presume that he would, years since, have attained to the highest honors in Masonry.

He died June 3, 1861, and on the evening of June 6, I convened an Emergent Grand Lodge at Chicago, to pay such last sad rites as were in our power to his memory. Assisted by Past Dep. Grand Master Blaney, as Deputy, Hon. Brother William A. Richardson, as S. G. Warden, and Brother Capt. John M. Pitman, as J. G. Warden, accompanied by the Lodges and Brethren of Chicago, and from abroad, we repaired to the Hall, where the body lay in state, when the public ceremonies were performed, an oration pronounced, by W. Brother H. A. Johnson, and a procession formed, which occupied over one hour in depositing the evergreen upon the body, singing all the while the burial dirge. It was, for its majesty, significance, awe and solemnity, the most imposing funeral pageant I ever beheld. Every feature of the face was natural, majestic and imposing, even in death, and one could hardly resist the solemn impression that his spirit hovered over, hushed and awed the vast throng into a mournful silence, to sobs, grief and tears. In the meridian of life he has gone; of his public career I will not speak, for I should only repeat what you all know; his manners, talents and endowments it is unnecessary to describe, for who, in all Illinois, has not seen the people's tribune, Stephen A. Douglas.

FRANCE.

Prince Murat having fixed the 14th of October for the election of Grand Master of the Masonic Order of France, the following letter was written by the private secretary of Prince Napoleon, M. Fauvety, venerable of a Lodge, to be communicated to the members of the Grand Orient of France :—

Sir—You have done me the honor to ask what are the intentions of H. I. H. Prince Napoleon with regard to the election of Grand Master of the French Freemasons, about to take place. I hasten to inform you that the prince, having thought proper to give in his resignation after the election of last May, has authorized me to declare to the deputies of the Lodges of French Freemasons that he wishes them to give their votes to some other candidate. I am happy to add, in the prince's name, that while ceasing to be the representative of the Order, his Imperial Highness nevertheless considers it a duty incumbent on him to give his utmost aid to an institution from which he has recently received so signal a proof of confidence and sympathy.

Accept, &c.,

Paris, Oct. 6. Em. Hubaine.

Obituary.

[From the address of G. Master of Illinois.

Brother WILLIAM C. HOBBS.

The composite column in our Grand Lodge has fallen! His early years were employed in teaching. From 1847, until his death, he resided in Bloomington, and was initiated in Bloomington Lodge, No. 43, May 26, 1847, passed June 23, and raised July 10. He attended the session of the Grand Lodge the same year, and was appointed Senior Grand Deacon; the following year he served as Senior Deacon of his Lodge, represented it in the Grand Lodge, and was elected Junior Grand Warden. He discharged his duties with great fidelity and remarkable ability, and retained an ascendency and influence in the Councils of this Grand Lodge seldom vouchsafed to any retiring officer.

He served as the first High Priest of Bloomington Chapter, No. 26, and was the first Generalissimo in Elwood Commandery in Springfield. He was a polished gentleman and a polished writer, scrupulously neat; with his intimates, cheerful, affable and agreeable; in general society, reserved, but polite. No man could be more beloved by those who knew his whole heart, for his hand and heart were ever open to the cry of the needy, the wail of the orphan, the petition of the poor or the oppressed. In spite of repeated losses, he always found something for the way-worn preacher, the indigent Mason, and the indigent Mason's child. While no widow, no child remain to heap flowers upon his tomb, there are several educated young men and women, now engaged in useful pursuits, who owe all their prosperity to his bounty. The Masonic rites at the funeral of our deceased Brother, in February last, were impressively performed by his early pupil, Past Grand Master Pickett. It is understood that he died poor. Such being the case, I trust this Grand Lodge will show its gratitude for his eminent services, by assisting his Lodge and Chapter in erecting a suitable monument to his memory.

MASONIC CHIT CHAT.

Masonic Funerals.—The Grand Master of Rhode Island has issued an official edict, requiring that "on the burial of a Mason, by any body of Royal Arch Masons, or Knights Templar, in this jurisdiction, it shall be the duty of the Master, or other proper officer of the Lodge of which the deceased was a member, or within whose jurisdiction the funeral is held, to open a Lodge of Master Masons, and perform in the same, that portion of the Master Mason's burial service, appointed for the Lodge." The Grand Master evidently feels the incongruity of interring a Brother by rites not known to ancient Masonry and calling the ceremony a Masonic burial. Masonry recognizes but one Masonic service, and the Lodge only as the proper body to perform it.

Differences among Brethren.—The M. W. Grand Master of Rhode Island, in an official circular to the Lodges under his jurisdiction, ordains that—"All Masons and Lodges of Masons are hereby forbidden to appeal to the public or to individuals not Masons, either orally or through the public press, or in any other manner, on any question or matter affecting the Masonic character, standing, or good name of any Brother, or body of Brethren, or the Constitution or polity of the Fraternity. And we do hereby require and strictly enjoin each and every Mason, or body of Masons, within our jurisdiction, that they bring their grievances, if any they have, before the constituted Masonic authority having power to hear and determine the same—patiently to await their action and meekly abide the decision made."

☞ *Godey's Lady's Book* for November is one of the richest and most beautiful numbers of the series. The "Fashion Plate" is particularly fine as a work of art, as is also the frontispiece, "The New Boy," a fine steel engraving of eighteen figures. The other embellishments, which are numerous, are of a correspondingly high character and the literary contents are in keeping with them. On the whole we think it one of the best numbers of the year. Published by L. A. Godey, 323 Chestnut street, Philadelphia.

Vagrant Lecturers.—We are pleased to notice that the new Grand Master of Illinois, M. W. F. M. Blair, of Paris, is following the course of his predecessor in the adoption of energetic measures for the suppression of vagrant lecturers within his jurisdiction, the greatest evil our Grand Lodges have just now to contend against. He has just issued an important circular to the Lodges, embodying a complete organization of his jurisdiction, by the appointment of one Lecturer for the State at large, with thirteen district lecturers, as assistants; and requires the Lodges to "reject all lecturers and teachers" except those thus appointed. He also reminds the Lodges that "the Trestle-Board was many years since adopted as the working Manual in the State," and expresses the "hope that every Lodge will have a copy on its stand."

Ohio.—A correspondent writes from Columbus, Oct. 21—"Our Grand Lodge closed its session on Thursday, 17th inst., after a harmonious session of three days. Rules were adopted for the government of Military Lodges. The following officers were elected: Geo. Rex, G. M.; Howard Matthews, D. G. M.; Thos. Sparrow, G. S. W.; Lucius C. Jones, G. J. W.; John D. Caldwell, Sec.

☞A subscriber in Ohio writes us as follows—"Your Magazine is the best Masonic periodical in the country, and I will endeavor to get more subscribers for it in this city." If one half our present subscribers would do the same thing, our subscription list would soon assume its proper dimensions.

☞The proposed Masonic Convention at Louisville, Ky., to consider the affairs of the country, is, so far as we can learn, generally disapproved by the leading Masons, (and Masonic bodies so far as they have acted,) of the country.

Illinois.—The following are the Officers of the Grand Commandery of Illinois:—

H. A. Johnson, Chicago, G. Commander; F. K. Hulbard, Morris, D. G. C.; Wm. H. Turner, Chicago, G. G.; D. W. C. Martin, Alton, G. C. G.; P. A. Armstrong, Morris, G. S. W.; H. W. Hubbard, Joliet, G. J. W.; John C. Rybolt, Pekin, G. P.; R. H. Foss, Chicago, G. T.; H. C. Ranney, Chicago, G. R.; Jas. H Hibbard, Alton, G. St. B; J. R. Gorin, Decatur, G. S. B.; J. W. Spalding, Galesburg, G. W.; L. K. Osborn, Chicago, G. C. G.

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FREEMASONRY IN FRANCE.

Freemasonry in France at the present moment is in a very remarkable and perplexing condition, arising, not from any fault of its own, but from the inexplicable and unwarrantable interference of the civil authorities. In 1852 the Brethren, at the request, if not by the order of the Emperor, elected for their Grand Master the Prince Lucien Murat, who immediately entered upon the duties of his office, giving to them his personal attention, and discharging them, if not always to the entire satisfaction of the Brethren, with an apparent zeal and honesty of purpose. As disinterested observers, we are inclined to the opinion, that on the whole, his administration for the period during which he presided over the Grand Lodge, was productive of favorable results to the Order in France, and the recent failure to re-elect him was an unfortunate occurrence. The Brethren in Grand Lodge, however, taking a different view of the matter, at the annual meeting in May last nominated the Prince Napoleon as an opposition candidate and elected him to the office of Grand Master. This gave rise to an angry dispute between the rival candidates, which, but for the supposed interference of the Emperor, might have terminated fatally to one or the other. The result, however, was that the successful candidate resigned, or rather, we think, that the election was set aside, on the grounds of informality in the proceedings, and the meeting of the Grand Lodge was adjourned to the 14th of October ensuing, when it was supposed the Prince Napoleon would be again elected without much opposition, the Prince Murat having declined to be considered a candidate. On the 6th of October, however, (only eight days before the meeting,) the former, through his private Secretary, Mons. Hubaine, notified the Lodges that he should not be a candidate, and desired the deputies to give their votes to some other Brother. This, under any circumstances, would have been a disappointment to the Lodges, who had looked forward to the placing of the Prince at their head, as a matter of importance to their future prosperity, if not as a guaranty against official interference; but it was particularly embarrassing to them that the late date at which the Prince had signified his intentions, rendered it impossible that the information could be communicated to the four hundred and seventy Lodges within the jurisdiction, in season to enable them to decide on a suitable Brother to fill the vacant chair. They were not left long, however, in this dilemma, for on the 12th October, two days before the meeting, the Prefect of Police, doubtless by command of the Emperor, issued the following order:—

"*Nantes*, 12*th Oct.*, 1861.

"*Sir*—I have the honor to call your attention to the following order received from the Prefect of Police, Director of Public Safety:—

"'In view of information received at this office and in the interests of the public peace—

"'All Freemasons are forbidden to meet for the purpose of electing a Grand Master before the month of May, 1862.

"'For the Counsellor of State,
"'BARON DE GIRARDOT,
"'*Secretary Gen'l.*'"

The effect of this edict is to leave the Grand Lodge virtually without a head, though the Prince Murat is still legally the Grand Master; but it is not probable that he will have anything further to do in the matter, unless otherwise commanded by the Emperor, who seems to have taken the entire control of the Order into his own hands; nor is it probable that any meeting of the body will take place before October. The Lodges will in the meantime continue their meetings as usual, unless the Prefect of Police, or his Master, shall think proper to remove all opportunity for discussing the peculiarities of the condition in which they are placed, by issuing another edict closing them up altogether. Such an order would be entirely consistent with the suspending the Grand Lodge, and is not at all improbable.

On receiving the edict of the 12th October, given above, the delegates from the Provinces, who had already arrived in Paris, to attend the expected session of the Grand Lodge, addressed the following Protest to the Secretary of the Interior:—

"*Monsieur le Ministre*—A majority of the representatives of Provincial Lodges, obeying an invitation which they had every reason to suppose correct, since it emanated from their Masonic government, have only heard since their arrival in Paris of the interdict forbidding Masons from assembling for the purpose of electing a Grand Master. They regret that the notice has reached the Lodges so tardily and after the departure of their representatives, but they would not think of complaining, had they merely lost their time and money and had any other reason been assigned than *the interests of the public peace*.

"Permit, then, the Masons come to Paris to represent their Brethren in so serious a matter as the election of a Grand Master, to protest against an allegation tending to foster the belief that a Masonic assemblage can by any possibility interfere with the public peace.

"We deem it a duty, sir, to protest to you, in our own name and in the name of our absent Brethren, against all reports tending to represent French Masonry as capable of being associated with disorder. Respect for law and order is the essential characteristic of our institution, and he must cease to be a Mason who could for a moment forget it. We have the honor, etc."

A correspondent of the New York Albion, writing from Paris, notices the offensive edict in the following terms:—

"The French Freemasons are now in a very extraordinary fix. In the Spring they turned out Murat and elected Prince Napoleon for their Grand Master. Murat declared the election of the rival void, and the Emperor coming to his aid, made Prince Napoleon resign, and adjourned the election till the autumn. The other day, as you were informed, Murat summoned a Grand Lodge for October 14, to proceed to the election, and Prince Napoleon's secretary, in a published letter, stated that his Imperial Highness, for the reasons which led to his former resignation, did not wish to be again chosen. But it being fully ascertained that the Freemasons will not have the pretender to the throne of Naples (Murat) at any price, the Emperor, at the last moment, comes forward again to give him another respite. Only yesterday (two days before the day fixed for the nomination) the telegraph was set to work to order the prefects of all the departments to warn Freemasons not to come to Paris. The Craft is prohibited from meeting to elect a Grand Master until May, 1862, and the reason alleged for the prohibition is that the election would 'endanger public tranquility.' This is a most miserable pretext. A more peaceable body of men than the Masters of the different Lodges of France, cannot be conceived, and the idea of their meeting, with their aprons and trowels, in the Grand Lodge of the Rue Cadet, being a danger to the public peace, is perfectly ridiculous."

The opinion of the writer of the above would seem to be that the Emperor wishes to retain the Prince Murat as Grand Master of the Masons in the empire, and in order to afford time for the opposition to exhaust itself he has postponed the election for a year. Against this theory we have the positive declination of the Prince himself, though this would not probably be of much account against the wishes of the Emperor. It is, indeed, difficult to conceive the motive or the reasons for the interference of the civil authorities in the election. Had the edict closed up all the Lodges, and thus suppressed their meetings as "secret societies," the apology for it might have been that it was demanded by "reasons of State." But no such excuse can be offered as the matter now stands. If danger is to be apprehended at all, it is from the four hundred and seven Lodges scattered over the Provinces, and not from the election of a presiding officer for the Grand Lodge, and he a member of the imperial family. The whole thing is inexplicable, unless the solution is to be found in the following article from the London Freemasons' Magazine of Oct. 26:—

The Grand Orient was to have met on the 14th Oct. for the election of a Grand Master—under the adjournment from May last—and as the Prince Napoleon had refused to stand for the office, it was hoped that the election would be allowed quietly to take place; but no! it was at the last moment announced by the Prefect of Police that the meeting must be further adjourned until May next, when the Brethren will be allowed to proceed with the election of a Grand Master, should that illustrious Brother, the Emperor, have determined the principles on which the Grand Lodge may be allowed to exist, it being clear that his Imperial Majesty's Government intend to lay down some regulations on the subject, though to what extent we are as yet kept in ignorance.

At present, however, the Grand Lodge is virtually suppressed under a circular which the Minister of the Interior, M. de Persigny, has addressed to the Prefects of Police in the various departments of the Empire.

It is not our province in the Freemasons' Magazine to discuss the policy of the Emperor of France, or of any other Government, but cheerfully admit that whilst any form of government exists in a country, it is its duty, if it would retain its position, to see that its measures are not thwarted by any class of its subjects, either through the instrumentality of secret societies or otherwise. It is well known that for a considerable period the Jesuits and other bodies of ecclesiastics have endeavored to raise a spirit of hostility in the people to the Government of the Emperor, in consequence of the assistance which he has given to the re-establishment of the kingdom of Italy, in which all true-hearted Englishmen, be their political opinions or creeds what they may, will rejoice, and to its being pretty generally understood that the Government of the Emperor is not averse to, if he is not prepared in time to enforce, the separation of the spiritual from the temporal power of the Pope—by which the head of the Catholic Church will be deprived of earthly honors, though still maintained in the rank of a spiritual prince. Throughout France there exists many charitable institutions of a religious character, such as the St. Vincent de St. Paul, St. François-Regis, and St. François de Sales—the objects of which are most excellent, being not only to relieve the poor, but to educate, improve, and elevate the working classes. But the institutions, it is reported, have become the hotbeds of clerical agitators for the purpose of thwarting the Government in its efforts to assist in the pacification of Italy, and lessen the power of the Popes of Rome. It is admitted that these are not political societies, being formed of "religious men belonging, without distinction, to all opinions," and combining, "among their ranks, a great number of public functionaries, and devoted friends of the Government;" but it is objected that the Society of St. Vincent de Paul, for that appears to be the chief offender, not only has local committees, but that it has a superior council sitting at Paris, of which the Government cannot approve, as it "is not nominated by local societies, but of its own sole authority, elects its members, arrogates the right of governing the others, in order to make them a sort of occult association, *the ramifications of which it extends beyond the frontiers of France*, and which possesses a budget levied from the conferences, of which the employment is unknown," although we have no doubt it is shrewdly guessed at.

The result is that, by this circular of M. de Persigny, the Prefects of Police are requested to remind these societies of their legal position, that they must confine themselves to their own districts, and all central authority be suppressed. And this circular includes the Freemasons, which are admitted to be bound together for "purely philanthropic objects"—and now consists of 470 Lodges—the Craft having ever "shown itself animated with a patriotism which has never been in default under important circumstances;" and whilst, at the present moment, these Lodges are warned, with other societies, of their legal position, it is expressly admitted that "such is the order and spirit which reign in this association that, with the exception of its central organization, the mode of election of which being of a nature to excite rivalry between the different Lodges, and to disturb their good harmony, calls for some modification; *it cannot but be advantageous to authorize and recognize its existence*,"—and further, we are informed that societies wishing for a central representation, are to give their reasons for such wish, when the Minister will "have the honor to take the Emperor's orders to decide on what basis, and according to what principles that central representation may be organized."

We are glad to see the testimony borne by the French Minister to the readiness with which the Brethren of France bow to the laws of their country—no matter what their individual opinions—and trust that, though a cloud is for the present hanging over the institution, that it may be quickly dispersed, and that the regulations of the Government for its recognition may be such as can be accepted with dignity, and add to the usefulness of the Craft. Being so, there can be then no mistake as to the real governing body of Freemasons in France, which should at once be acknowledged by the Grand Lodge of England—whilst if each province is to be left to itself, it will be impossible to discriminate the genuine from the false Mason, and we shall have no other alternative than that, which all would regret, of closing the portals of our Lodges against all French Masons. It has always been a matter of regret to us that England has had no relations with the Grand Orient of France, and we therefore look forward with pleasure to the day when, being officially acknowledged by the Government of France, we can make no error in extending towards it the right hand of fellowship, so that out of apparent evil may come good, and Freemasonry be yet another bond for binding the peoples of the two nations together in amity and good will.

STROLLS AMONG THE WORKMEN.

NO. 6.

Dear Brother Moore,—I am inclined to skip over a page or two in my journal for the purpose of diversifying the subject, otherwise I fear you will put me down as an old grumbler or fault-finder. I assure you, however, I am neither; I only have my share of fondness for old customs, in common with the brotherhood generally. Although I may not like being placed among the old fogies of the Order, neither am I inclined to be classed with reckless young America. There is sufficient spirit in my composition to seize upon anything that will prove advantageous to the Institution; but, like others of my Brethren, I am not disposed to favor changes under fancied improvements.

It is remarkable how exceedingly tenacious Masons are generally of preserving the old customs and usages of the Order. This feeling, I believe, is shared to a greater or less degree by all. The exceptions, when found, are among those who have not properly investigated the science and principles of Freemasonry, and consequently know but little about its general regulations and old customs. The young Mason is as sensitive in this particular as the old Brother, all feeling a wilful variation from the old Landmarks of the Order to be an unpardonable offence.

I like to see Masons pertinacious in maintaining this point, but at the same time they should be sure that their own instructions in the Ritual were correct and their positions invulnerable. I have thought that the fondness manifested for our forms and ceremonies was owing, in a great degree, to their peculiar quaintness and in differing so widely as they do from the practices of modern societies. They bear the stamp of antiquity : are unique and solemn, and possess an inexpressible grandeur, which, united, are not only attractive, but make an indelible impression upon the heart. Forms and ceremonies of some character have been used for the induction of initiates into Freemasonry from time immemorial; but to what date in antiquity its present Ritual can be fixed, I presume will be difficult satisfactorily to establish. Its mysteries, however, as we have them, are enshrined as "jewels rare" in the recess of human hearts, and the casket guarded by the sleepless vigil of sensitive consciences. No other sentinel is needed to ensure their safety, and, until the beginning of the last century, no other was thought of; there were no restraints or government controlling the Craft but those communicated traditionally.

It was not until that period that the framework of the Institution assumed a tangible and systematic form, and yet we find that the mysteries of Freemasonry were safely lodged in the repository of faithful breasts, proving clearly that their safe-keeping did not depend upon the *permanent* organization of a Lodge, for up to this period Masons required no *warrant* to give legality to their Lodges. Their meetings were casual, the Brethren, in their respective neighborhoods, coming together as was their wont, to meet the exigencies of the moment. They met as circumstances required, and opened Lodges for work and instruction; and although they did so without specific authority, their Lodges, when opened, possessed the same vitality, power and virtue as do Lodges of the present day, which exist under the panoply of a Grand Lodge by a "*warrant of authority*."

It was under an indefinite organization such as this, and preserved through ages enveloped in darkness, that we have had transmitted to us, unimpaired, the most beautiful tenets of our Institution. Notwithstanding the *native* and peculiar organization of the Masons of that day, and which to us seem to lack the power and cohesive strength found only in concert of action, we find our ancient Brethren not only as capable of appreciating the ritual and principles of the Order, but as faithful in maintaining them inviolate as the Masons of the present day, surrounded as they are by the restraints of innumerable laws and regulations and the pomp and pageantry of august *Grand Bodies*. They appear too to have fully understood what were the requisite qualifications of candidates for our mysteries without the aid of written instructions. The Ritual and the unalterable Landmarks of the Order seemed to have equal prominence in their teachings, for we find a general knowledge of the art, both in its principles and its work, reflected from them in their full force.

Although the safe keeping of our secrets may not depend in any degree upon a representative system of government, it is necessary, under existing circumstances, that there should be either this or some other controlling form of government by which the principles and usages of the Institution may be preserved and perpetuated, and the Craft restrained from indulging in new notions and practices. This necessity, doubtless, developed itself at the beginning of the last century, for at that time a Grand Lodge sprang into existence, as it were, spontaneously, and the Craft imparted to it instrumentalities and powers of sufficient magnitude to strengthen and enforce authority.

Abstractly considered, Masons possess the inherent right of opening Lodges and doing Masonic work when and wherever a certain number are congregated for that purpose. It is only said that the right has been resigned into the hands of Grand Lodges, and that the Lodges can now only exist under the power of a written or printed instrument of authority; that we have been instructed "that a Lodge is a certain number of Masons duly assembled, with a Warrant or Charter empowering them to work." It seems to me that this must vary the original teaching under this head by the interpolation of the words "Warrant or Charter," as such an instrument was not known in former times; nor do I think it is strictly applicable in the sense in which it is received by those instructed. It does not convey the proper signification of what we are to understand *a Lodge* to be.

It will be admitted, of course, that a Lodge cannot *now* be lawfully opened without a warrant of authority from a party authorized to issue one, and yet, although a warrant empowers a body of Masons to open a Lodge, it is entirely unconnected with any of the ceremonies proper to the occasion; nor is it at all necessary in perfecting it. Nor do I agree with some of my very estimable Brethren—whose Masonic attainments have reached a high pinnacle on the temple of fame, and at whose feet I would willingly sit and learn—that the warrant *must be present in the room* at the opening of the Lodge. I have already intimated that it is indispensably necessary that a Lodge should be in possession of a Charter or Warrant, and that a Lodge cannot be opened without such authority, except only when done by the Grand Master in person, or by a Dispensation from him.

Although it is essential that the Warrant should be in the custody of the Lodge, I do not look upon it as at all important whether it is in the safe of the officer at his dwelling or hung up in the Lodge room. Its virtue does not consist in the parchment which conveys its force or the ink it is written with. It is only valuable in this respect as communicating or expressing the act of the Grand Body creating the Lodge, and because it furnishes the evidence of its lawful existence. To be sure, it is far more convenient that the Warrant should be in the room or near by, in case a visitor wishes to see it, or for other purposes, and it is advisable that it should be there; but I am unable to understand why its immediate presence is indispensable in the Lodge room at the opening. I take it for granted it could not have been so considered in olden times.

I make a distinction between a *Lodge of Master Masons* and a *Master Mason's Lodge*. The one is created and maintains a perpetual existence by virtue of a warrant of authority, while the other cannot be brought into existence by any such means, nor without the performance of certain ceremonies, and yet, under the present system of government, they are both dependent upon each other. A Lodge of Masons might exist under a warrant, after its institution, to the extent of the constitutional limit, and be inoperative and powerless and unable to perform any Masonic work, unless a Lodge was opened in *ancient form.*

A Master Mason's Lodge does not remain in existence longer than during the time it is thus regularly opened. Its functions as a Lodge ceases with the closing ceremonies, and the *same Lodge* cannot be opened again, consequently the work of each Lodge is perfect in itself. This idea cannot be better illustrated than by citing the case of the initiation, passing and raising of a candidate. Although the candidate receives the degrees from persons composing the same body of Masons, they are conferred upon him by three distinct and separate Lodges, and even should the third degree be divided, and the first section given at one meeting and the second at the next, he would receive the respective sections from two distinct Lodges.

I cannot close these reflections more appropriately or profitably than by transcribing a portion of the very able report of the Committee on Foreign Correspondence of the Grand Lodge of Virginia, which not only strengthens but confirms the position here taken, and to no source can we look with more confidence than this for orthodoxy in Masonic law.

"We ask the question, where is the power or the propriety, and under what authority does a subsequent Lodge assume to judge the correctness of the proceedings of a previous Lodge, existing and working under the same Charter or Warrant? We should like to be informed upon these points; for, to the minds of your committee, it is all wrong, and the practice cannot be too severely reprobated and too soon abolished, if our views are correct. We have been taught to believe an entirely different practice to be correct, and followed by most of our Lodges from the earliest introduction of Masonry in our State, and which long experience has stamped as the best now brought under our notice. The Secretary is required 'to observe the proceedings of the Lodge; keep a fair record of all things proper to be written,' &c., &c.; hence everything which transpires is regularly written in a book, and, before the Lodge is closed, these proceedings are read and corrected by order of the Master, and if anything have escaped his attention, some member suggests the omission, the amendment is made and the question submitted—'Are the minutes correct?' The record is then signed by the Master and attested by the Secretary; the Lodge is then closed, and the proceedings stand as the work of the Lodge, for good or for evil, without power at any subsequent meeting to alter or amend, condemn or approve. These proceedings are then neatly transcribed in the 'Record Book,' and read at the next stated communication—and for what? Not for its approval—for its chartered rights are no greater than those of the preceding Lodge; not to test the accuracy of the Secretary in transcribing them—for the Lodge being composed of different members, cannot possibly know what transpired at the meeting; but simply for information to the members, and also to enable the Master to draw his designs upon the Trestle-Board, and shape the business of the Lodge accordingly. This, in the opinion of your committee, is the correct course."

Yours, truly and fraternally, **D.**

OUR COUNTRY AND OUR DUTY.

An Address delivered before St. Andrew's Lodge, Boston, by R. W. Benj. Dean, D. D. G. M. for the First Masonic District, on the occasion of his annual visit, Oct. 10th, 1861.

It is unnecessary for me at this time to speak of the work of St. Andrew's Lodge. Without any examination I should be sure of its accuracy and skillful delineation while in your hands. You and I were taught by the same teacher, and your work accords with my own opinions of what correct work should be.

You will, therefore, excuse me if I leave those matters without further remark, and say a word or two upon a subject of peculiar interest at the present crisis—a subject I should hardly dare to venture upon if it had not already been somewhat discussed in Masonic circles, namely—*The relations of Masonry to the present distracted state of our Country.*

Our Country is now being devoured by internecine strife—a condition foretold by some, disbelieved by others, and feared by many.

Thirty years have scarcely elapsed since Webster closed his most brilliant speech with these words:—

> "God grant, that when my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance, rather behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original lustre, not a stripe erased or polluted, nor a single star obscured—bearing for its motto, no such miserable interrogatory, as *what is all this worth?* Nor those other words of delusion and folly, *Liberty first and Union afterwards*—but everywhere spread all over in characters of living light, blazing on all its ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment—dear to every true American heart—*Liberty and Union, now and forever, one and inseparable!*"

The prayer was answered. He did not live to see his Country's dishonor. But a few years, however, had closed over his grave ere the catastrophe came.

And now, when it has come—when every patriot is straining every faculty to discover some balm to heal the gaping wound, some power to arrest the fratricidal strife, it is not surprising that many enthusiastic Brethren should look to the Masonic Institution for a remedy.

They see our ancient institution prospering in every part of the country—a Lodge within reach of every inhabitant—and those Lodges composed of the more active and enterprising portions of the people. They think they have found the institution having the power to cure the national disease, and they feel the impulse to use it.

Nor is this all. It is but a short time, a very short time, since a body of Masons—the Knight Templars of Richmond, Virginia—visited Boston. They returned from the Capital of Massachusetts to the Capital of Virginia, to warm the hearts of the *Old Dominion* towards the *Old Bay State*, by accounts of their romantic pilgrimage, and the sincere and brotherly reception they were everywhere greeted with.

Their visit is returned!—and everywhere on the soil of Virginia, flowers fill our pathway,—Corn and Wine and Oil are without money and without price!—our cup runneth over!

Cannot this institution, they exclaim—this glorious, wide-spread Masonic Brotherhood—seize this monster rebellion in its powerful grasp and strangle it? Can it not by organized action in all its branches sap its strength, by extracting from the hearts of the combatants every unkind and warlike feeling?

With sorrow for our Country, but without sorrow for the Institution, the answer must be, *No!* With sorrow for the Country, because any substantial and permanent cure of her bleeding wounds should be hailed with tears of joy. Without sorrow for the Institution of Freemasonry, because such a use of it—such a *power* even—would be subversive of the institution itself.

Of course I do not mean that Masonry should not exert its conservative influences upon society, wherever it may flourish—softening asperities, mitigating, and destroying fanaticism—inculcating charity towards all mankind,—but I mean that it should not, as an organized institution, throw itself into the breach—place itself between the contending parties, and attempt by any means, or in any manner, to control or influence the political affairs of the Nation.

The Masonic and Knightly courtesies to which I have alluded, undoubtedly somewhat delayed the action of Virginia, but other and more direct influences on the tide of events, thwarted their kindly tendencies. They were powerless to prevent the storm. And we have the singular fact, that the Governor who welcomed his Brother Masons and Sir Knights to the shores of Virginia, is a leader in the Rebel Army—and the more singular fact, that the Commander of the Encampment that entertained us in Virginia, wrote that most intemperate and unmasonic reply to the temperate Circular of the Grand Commander of the General Grand Encampment of the United States, upon the duties of Templars in the present crisis.

It is also worthy of remark, as an illustration of the changes wrought by time, and of the march of events, and of the political weakness of such considerations in times like these, that the indenture by which the Masons in Massachusetts took their property from the control of the Legislature and popular fury in antimasonic times, provided that in the event of the decay of Masonry in Massachusetts, the Masonic Temple should be conveyed to the Grand Lodge of South Carolina, to be improved and disposed of for Masonic purposes. Contemplate the fact a moment: no two States are politically farther apart than Massachusetts and South Carolina; yet the Masons of Massachusetts conveyed all their property, so that if they were overwhelmed by the fanaticism of their own people, it should go exclusively to the Grand Lodge of South Carolina. Thank God the institution still lives, and that Temple, instead of going to the Grand Lodge of South Carolina, has gone to the general Government for a Temple of Justice! No! Masonry could not stop the strife if it would. Its entire organization forbids any intermeddling with matters of a political nature. The charges to which every Master of a Lodge assents, exacts a "patient submission to the decisions of the Supreme Legislature." If that Legislature says fight, we *must* fight.

Its benevolence is universal; its arms are extended alike to all; no shade of political opinion excludes a candidate; it exists South and North, East and West; many Brethren of extreme political opinions in each section are among its members, and they are taught that those opinions are not subject to its control, and that they contracted their obligations to Masonry on the condition that they should not interfere with the conscientious discharge of any political tie or duty. If you say to a Southern Brother, you are engaged in a plot and conspiracy against Government, he will reply, that he conscientiously believes that they have the constitutional right to secede, or that they are engaged in justifiable revolution, opening the discussion of subjects that have long distracted our unhappy country.

The introduction of such topics, instead of uniting the country, would divide the institution. It is not an issue for a Masonic Lodge; it must be decided by the bayonet—it must be washed out in blood. As Masons, we must obey the commands of the Supreme Legislature of our country; she has commanded, and we must fight at her bidding; it is not for Masonry to embarrass or meddle with her measures.

If politics are excluded from our councils in ordinary times, they are still more dangerous in times of great excitement.

If Masonry could be used for one political purpose, it might be for another; if for a good one, it might be for a bad one. The bulwark of entire prohibition broken, and it would become a secret political organization, deserving the reprobation and condemnation of every manly and straightforward mind.

On the 30th day of November, 1773, St. Andrew's Lodge adjourned on account of the few Brethren present. A note to the record states that the "*consignees of tea took up the Brethren's time.*"

What was done was done out of the Lodge; no issue was there settled—no plan of arrangements was there agreed upon. So let it ever be. Whatever you do outside of Masonry, let it be done outside the Lodge room. Do not endanger the institution by mixing it up with your own political and ambitious projects.

Masonry upholds the country of its adoption by its direct teachings, and still more by its great conservatism. It teaches its votaries to be peaceable citizens, and cheerfully to conform to the laws of the country in which they reside; to pay a proper respect to the civil magistrate; to work diligently, live creditably, and act honorably by all men. It is a peaceful, social, Christian organization, scattering blessings wherever it goes. If in spite of its teachings rebellion takes place, it waits upon the army; by its social qualities, Christian teachings and benign influences, and lofty rites, it mitigates the monotony of the camp, and humanizes the profession of war. It even follows in the wake of battle, and watches the issue like an angel of mercy.

The battle over, it is a shield to the fallen Brother—it protects him from further harm—it stays the then uplifted sword—it assuages the rigors of imprisonment—it nurses the sick, and ministers to the wounded.

Peace restored, and as the grand centre of life and light, it will spread its genial and healing rays over our wide-spread land, carrying Brotherly Love, Relief and Truth to every mansion and to every cabin. It will conciliate true friendship among those who might otherwise have remained at a perpetual distance, and will hasten the time when "the heart and tongue shall again join in promoting each other's welfare and rejoicing in each other's prosperity."

PRESENTATION TO COL. JONES.—INTERESTING ANECDOTE BY GEN. BUTLER.

THE members of Mount Horeb R. A. Chapter and Pilgrim Encampment, of Lowell, met last Saturday evening for the purpose of presenting a dress sword to Col. E. F. Jones, of the Massachusetts 26th Regiment, now stationed here, and soon to leave for active duties. M. E. J. P. Folsom, High Priest of the Chapter, presided.

After supper, Comp. Folsom called to order and explained the object for which the Brethren had convened. Sir Knight W. F. Salmon then presented an elegant dress sword to Sir Knight Col. Jones in a very neat and appropriate speech, which was replied to with a heart full of emotion by the Colonel, for this remembrance on the part of his Companions and Brethren, just as he was about to leave for the trying duties to which his country called him.

Sir Knight Major General B. F. Butler was then called up and made a speech full of patriotism and feeling. The General stated that while he was in command at Fortress Monroe, (Hampton having been deserted by its inhabitants, was occupied by his troops,) word came to him that some of the soldiers were wearing the Masonic jewels and regalia which they had seized. The General ascertained that a Lodge and Chapter of R. A. Masons had been established at Hampton, the shire town of that county, and that their apartments had been laid open to the public view by the lawlessness of some of his troops. Therefore he caused all the furniture, jewels, regalia and property of the Lodge and Chapter to be collected, numbered, and carefully stored within the Fortress, together with a catalogue of the same, in order that they may be restored to the Brethren when more peaceful times will enable them to resume their labors. The General's remarks were received with great attention.

Sir Knight B. B. Sargeant, Mayor of Lowell, was then called upon, and he was followed by Sir Knight Col. J. H. French, of St. Bernard Encampment, commanding a regiment now stationed here. Speeches were then made by Sirs W. S. Gardner, Commander of Pilgrim Encampment, Hosford, A. A. Putnam, from Chicago, Hutchinson, Dr. Burnham, Lang, and Companions Wood and Brown, which were interspersed with singing by Sir Knight Borden, of St. John's Encampment, Providence, R. I. The occasion was an interesting one, and was concluded by all uniting in singing "Auld Lang Syne."

Col. Jones was formerly Colonel of the Massachusetts 6th, which met with such a bloody reception on its march to the Capital through Baltimore, on the 19th of April last.

Lowell, Nov. 17, 1861.

THE PEACE CONVENTION AT LOUISVILLE.

REPLY OF THE GRAND MASTER OF NEW YORK TO THE INVITATION TO ATTEND AND PARTICIPATE IN THE DELIBERATIONS OF THE CONVENTION.

Office of the Grand Master of Masons in the State of New York,
Syracuse, N. Y., October 18, 1861.

My Dear Brethren—Your kind and fraternal letter inviting me to attend and participate in the deliberations of the proposed National Convention at Louisville, Ky., on the 21st inst., to be composed of "the present and past Grand Masters of all the Grand Lodges of Freemasons in all the States," was received some time since, and would have been answered without delay, but for the desire I had of ascertaining and if possible reflecting the views of my constituency. With this object in view I have delayed my reply to the latest moment.

The object of the proposed Convention seems to be "to recommend some plan to heal the woes of the country, or to make suggestions which may lead to such a result;" and the confidence you express in the practicability of the movement seems to be based in the undoubted conviction of my compeers in the several States and of myself in "the grand duty of making sincere and honest efforts to save a sinking country from the wreck, ruin and desolation, now not only threatening our own great and beloved land, but actually sweeping over it," and you ask us to "come together from the East, West, North, and South, in a spirit of enlarged and tender fraternity as patriotic men, and in the providence of God we may be able to give out a lead which may redound to the salvation of our nation, and arrest the terrible national calamities now impending over us."

I am glad to recognize in the names of the distinguished gentlemen who have given me this invitation, the evidence of a sincere desire on their part, to make our fraternity useful in the salvation of our country from impending ruin. I am also satisfied that the effort is prompted by pure and noble patriotism; but before I shall commit the great constituency whose commission I bear, either directly or indirectly, to a project of so much importance, and involving consequences so pervading and momentous, and before determining whether the Masonic Fraternity of New York, with a constituency outnumbering the entire population of one or more of the States engaged in the contest, should be represented in the proposed convention by their present head, or by any representative appointed by him, for the objects proposed, several considerations should be decided: among which are—

1. Has the Grand Master of New York or the Past Grand Masters any authority in their official capacities to represent the Fraternity of this State in the proposed Convention?

2. What relation does Masonry hold to the political government under which it exists that its agency may be employed for correcting evils existing therein, or for averting calamities threatened thereto?

3. What measures can be adopted or indicated by the Convention which would meet the approval of both parties in the civil war now raging, and as a consequence restore peace to the country?

4. Are the objects of the Convention possible of attainment through any peaceable agency?

5. If favorable answers cannot be given to the last three questions, what then can be done by our Fraternity, if anything, through the agency of that body, or otherwise to mitigate or alleviate the horrors of the fratricidal strife in which the country is involved?

These are plain questions, though they involve the whole subject, and I will proceed to answer them candidly and as briefly as their gravity and importance will permit.

First, then, as to the authority of the representatives invited from this State. Touching that of the Past Grand Masters, it is a fundamental law of our Grand Lodge that "no past officer has any power or privileges as such, except the respect due to his standing, skill, and experience, save what is expressly given him by the Constitution of this Grand Lodge." No authority is given these officers in our Constitution to represent this jurisdiction in any national body whatever. They are, therefore, without authority on this subject and can represent nobody but themselves in the proposed Convention without appointment from the Grand Master. As respects the powers and privileges of the Grand Master there are many prerogatives accorded to him derived alone from "custom and tradition;" but among these there are none which authorize him to interfere with any enterprise of a political character. Among the powers granted to him, as specified in our "written" laws, the most important, and that only which would seem to authorize some action in the premises, is that which empowers him "to discharge all the executive functions of the Grand Lodge in the intervals between its sessions." That body may make Masonic appointments, in all cases where the authority is not specifically given to some one of its officers; and as a consequence the Grand Master may make these appointments, if proper to be made, when the Grand Lodge is not in session. The question then arises, the abstract power to do so being conceded for the purposes of this argument, whether I shall appoint one or more of my predecessors or other members of the Fraternity, and it includes many of the ablest men of the State, to represent New York in the proposed Convention? The answer to this question must depend upon the other propositions before submitted; the "second" of which is—

What relation does Masonry hold to the political government, that its agency may be employed in correcting the evils existing therein, or for averting the calamities threatening its overthrow? This question might be readily answered were we speaking for our Fraternity in England, where a member of the Royal House, the Earl of Zetland, is Grand Master, or for our Brethren in Sweden, where the late King Oscar was Grand Master, or for our Brethren in Prussia, where His Majesty the King of Prussia is their Protector, or for our Brethren in France, where Prince Lucien Murat has held the office of Grand Master for the past seven years, and Prince Napoleon is said recently to have been elected to it. In these countries Masonry is not a part of the government, but is connected with it or dependent upon it to a certain degree, and its relations thereto are well defined and understood; but here in the United States it is independent of all political control, and looks alone to the justice, charity and benevolence of its principles, and the good character of its members for its position and influence in society. It is a principle of Masonic law, older than any existing political government, that "a Mason is a peaceable subject who is never to be concerned in plots against the State, nor be disrespectful to the civil magistrate." The United States, as forming one people, one nation, was and is a State; it is so recognized among the nations of the earth and by the doctrines of international and municipal law. How it is possible, therefore, for my old and valued friends Chief Justice English, Albert Pike and T. D. Merrick, of Arkansas; Colonels Hillyer and Kopperl, of Mississippi; Adams, Fellows, Barnett and Risk, of Louisiana; Col. Neil, of Texas; Clopton, Wiley, Dixon and Sayre, of Alabama; Gov. Brown, of Florida; Buist, Mackey, Gourdon and Ramsey, of South Carolina; Scott, Daniel and Dove, of Virginia; and others of like intelligence, integrity and Masonic knowledge to reconcile their resistance to the lawful authority of the national government whose protecting care has sustained them, whose just and benign laws have protected them, and whose liberal policy has encouraged them, with their obligations to Masonry, of which they have been exemplars and almost oracles, and which has inculcated this loyalty to their government as among their first Masonic lessons, is more than I can tell. I know them all to be noble, generous-hearted and honorable men, and knowing this, I am constrained to believe that some dire hallucination has possessed them. I have never heard more loyal and patriotic sentiments expressed than those to which I have listened while discharging the duties of a high and responsible position in a National Convention to which their own magnanimous votes elected me, from the lips of Brothers Pike, Hillyer and Buist. Their thoughts on the occasion to which I refer, and which will be remembered by hundreds of my Brethren from the South, glowed with the eloquence of Demosthenes, with the fervor of Mirabeau, and the wisdom of Jefferson. I little thought as the music of that eloquence died upon my ears it was so soon to be revived in precipitating a sovereign State into rebellion as in the onslaught against the Union by Bro. Buist in the Legislature of South Carolina, or in that of Bro. Pike in employing his singular and commanding influence and eloquence in inciting the savage tribes to smite the hand that feeds them and plunge the tomahawk into the heads and hearts of the Brethren whom he was addressing. How strange and unaccountable are the teachings of this eloquent Brother to the Fraternity in the Southwestern States with his present diabolic enterprise! "It is not the mission of Masonry," says Bro. Pike in his address to the Grand Lodge of Louisiana only three years since, "to engage in plots and conspiracies against the civil Government. * * * It does not preach sedition nor encourage rebellion by a people or a race when it can only end in disaster or defeat; or if successful in bloodshed and barbarism. * * * It frowns upon cruelty and a wanton disregard of the rights of humanity, and it is alike the enemy of the mob and the autocrat; it is the votary of liberty and justice." Could these teachings reach the sober consciences of the South, and be acted upon, there would be no need of meeting in the Convention to which you have invited me. I rejoice to accept from Bro. Pike this explanation of our relation to the political government under which he and I have been reared. These relations and obligations, as explained by him, are those of loyalty and patriotism; but I am ready to admit that as an organization we have no material power—no connection with these governments. We can only act as individuals, as citizens and freemen in seeking to allay the strife and discord between our Brethren, and to arrest the carnage which is summoning our Brethren to the bar of God, by the teaching and practice of the principles taught us by the wise and good men of our Fraternity, and which are found in the arcana of Masonry. Believing this only to be our duty, yet, fearing that I might not fully appreciate the mission of our great Fraternity and the duty of my constituency in reference to the Convention, I have asked the advice not only of my cabinet of Grand Officers, as was my duty, but of all my predecessors in this State who are living, and of other eminent Brethren; and I have been favored with replies from very many of them, among whom I feel at liberty to mention the names of Past Grand Masters Reuben Hyde Walworth, Nelson Randall, Isaac Phillips, Oscar Coles, Nathaniel F. Waring and John W. Simons, Hon. Archibald Bull, Rev. Doctors Stephen H. Tyng, A. B. Beach and R. L. Schoomaker, Hon. George W. Clinton, Clinton F. Paige, Senior Grand Warden; John J. Crane, Deputy Grand Master; James M. Austin, Grand Secretary; Henry W. Turner, Representative of the Grand Lodge of Canada; A. B. Caldwell, Esq., and a Convention of the Lodges at Albany, our State Capitol, and others of our Fraternity which include among their members some of the best and most conservative men of the State, and of others who are high in the confidence of the State and Nation. The Grand Masters of other States have also addressed me, giving their own views and desiring to know the course which New York designed to pursne. I do not feel at liberty to give the views of the writers named or those of others who have favored me with their opinions, because many of them are confidential, but some of the writers have kindly and very appropriately given the press the privilege of copying their letters addressed to me. I state my own convictions and what I believe to be those of the fraternity of this State in saying that the relations of Masonry to the civil governments, both of the United States and of the so called Confederate States, are not such as to permit its interference with any line of policy either may see fit to adopt; but if my compeers in other States think differently, the question then arises—

3. What measures can the Convention adopt or indicate which would be likely to meet the approval of the belligerent parties and as a consequence restore peace to the country?

On the part of the Government of the United States I may say that the following propositions were submitted to it several weeks since, and which it neglects or declines to answer—though it is proper to say that this silence conveys a different import in respect to the feelings of some of the leading members of the Administration from that which I had previously been led to believe it possessed through assurances from persons high in its confidence. The propositions in substance were these—1st. Will the National Administration receive with favor the recommendations of the proposed Convention at Louisville tending to a peaceable adjustment of our National difficulties? 2d. Whether my Masonic Brethren from the Southern States, including, perhaps, Judge English and Albert Pike, of Arkansas, Col. Neil, of Texas, and others whom I particularly specified, will be molested in attending the proposed Convention, they all being now actively engaged in the rebellion! and 3d. Has the National Government any plan for the peaceable adjustment of our National difficulties which may safely be proposed to our Brethren of the South, and which would be likely to meet the acquiescence of the North? Though different opinions may be entertained touching the silence of our General Government upon these questions, the following deductions seem the most natural and reasonable, (because every one who has the honor of a personal acquaintance with the Secretary of State, knows that nothing but reasons of State policy would deter him from answering a respectful communication,) viz.:—1st. That in the present attitude of the South the U. States Government will not listen to any measures tending to a peaceable adjustment of the difficulties; 2d. That our Brethren from the Southern States who may think proper to attend the proposed Congress or Convention at Louisville, have no guarranty against arrest for treason; and 3d. That our Government has no plan to propose to the seceding States for the settlement of the war except in their unqualified submission to the requirements of the Constitution and laws. Candor compels me to say that in the first and last of these deductions the demands of our Government are, in my opinion, not only just and reasonable, but will be sanctioned and sustained by a united people at the North and by the sound Masonic sentiment of the world. As to the second proposition I have only to say that I cannot be a party in any attempt to cause my Southern Brethren, by deceptive assurances or by my countenance in person, to be arrested and imprisoned while engaged in a mission of peace to the nation. So much for the Government of the United States. Now as to the determination of the ruling authorities in the so-called Confederate States. I am assured upon the authority of one of the Ex-Presidents of the United States, "that the South—the Executive Department at Richmond, will make no terms with us (the U. S. Government) that do not recognize their independence as a nation." Some of the circumstances under which the head of the Richmond Government pronounced this "ultimatum" have already been made public; and the fealty I owe to the U. S. Government forbids me to communicate the balance of these circumstances and the authority of the propositions in response to whom this "ultimatum" was given. The determination of the controversy would seem, therefore, to resolve itself into the questions of financial ability, physical endurance and military capacity. Neither side is now prepared to receive any propositions of compromise. Speaking for the Government to which New York owes fealty, I do not see how it is possible for any reasonable man at the South to think for an instant that the Government of the U. S. can recognize the independence of the Confederate States. It has no right, no power, no authority to do so. It might as well attempt to recognize the abrogation of the Federal Constitution; because the accomplished secession of one half the States or one-third of the States is "de facto" a disintegration of the Union, and "pro tanto" a destruction of the Constitution. The President "must" maintain the Government, he has no election or discretion in the matter. Nothing but the fiat of Jehovah which may call him to the bar of the final Judge will release him from this obligation; and hence it was the most bootless mission that intelligent men ever set out upon to attempt to induce him to recognize that independence. The President of the United States is the creature of the Constitution, and to set that instrument aside, as he would be compelled to do in recognizing the independence of the Southern States, would be an indefensible, unauthorized and monstrous usurpation of authority. The act would be totally without authority, nugatory and void. I need not argue this point with the jurists and statesmen with whom I am invited to compare opinions. It is self-evident and needs no argument. It is passing strange that our Brethren of the South do not realize this fact. They have a remedy inside the Constitution, which, I believe, the North would have been, and may still be, willing to grant, in the amendment of the Constitution, so as to allow them to become an independent government; but, in the absence of such an amendment, it is my candid belief that they will not be allowed to set up that government. That which they have now formed is, in the eyes of the world and in the sight of God and Masonry, a fraud, a usurpation, and a monstrosity. It is like the house of which the Saviour speaks that was founded upon sand, and like that it must fall. The President of the U. S., who is not only the agent of the people, but of an All-wise Providence, is obliged to maintain the Government or to submit to its destruction. There is no half-way about it. Which shall he do? I submit to you, Brethren from Tennessee, from Kentucky, and from the whole South, which will he do? He is not of my choice any more than he is of yours. Anticipating and proclaiming with my feeble voice some of the troubles which now threaten the destruction of the Union, I did all I could in my capacity as a citizen to prevent his election, as did, I venture to say, one-half of my constituents, but he was elected! Abraham Lincoln, by the voice of the people, by the fiat of the Constitution, and by the decree of Almighty God, is the President of the United States, and I bow with all deference and due solemnity, as all good Masons ought to bow, to the majesty and power and irrevocable decrees of these authorities. And if, as among the incidental results that may follow from disobedience to these authorities, the whole labor system of one-half the Union shall be swept away under the mighty agencies employed in the suppression of this rebellion, and the foundations of the society which is dependent upon that system, be broken up and be compelled to seek new grounds for its maintenance; and if new localities for the production of their staple commodities be forced into existence by their perverseness, involving their own financial and social ruin, I do not know who will be to blame for it but the malcontents themselves. I beg you to understand me that such is not the intention of the North, for it would preserve the Union and the States and all the rights of the States, but it may be a "consequence" of the position assumed by the South; for you will pardon me for entertaining the belief that if the Union, on the one hand, or the "patriarchial institution," on the other, is to perish, the latter will succumb; it can no where be found in the ordinances or decrees of Providence that this wise and beneficent government shall be destroyed in order that "any" institution of human origin shall be preserved. You will therefore pardon me for presuming to intimate the belief that neither the people of the Union, nor the President whom they elected, is responsible for these fearful consequences; for the former have declared through their Congress, and the latter has approved that declaration in a solemn pledge to carry it out, "that this war is not waged upon their part in any spirit of oppression, or for any purpose of conquest or subjugation, or purpose of overthrowing or interfering with the rights or established institutions of any State, but to defend and maintain the supremacy of the Constitution, and to preserve the Union with all the dignity, equality and rights of the several States; and as soon as these objects are accomplished the war ought to cease." If any additional evidence were needed of the fidelity of the President to the limitations, restrictions and compromises of the Constitution, it would be found in his proclamation modifying and restricting that of one of the commanding Generals of the U. S. to the limits prescribed by the Constitution and laws.

It is therefore under the circumstances now existing, not to be expected, that any measures can be adopted or indicated by this Peace Congress which would be accepted by either party. Six months ago it might have been done, or six months hence it may be done. But the gentle and fraternal counsels of Masonry will receive no countenance or encouragement from either. The blood-red banner of war must waive until the flag of the Union or of the Confederate States shall triumph. The God of battles and of nations will decide the conflict with the agencies employed in it. The consequences are in His hands, and I am disposed to believe that among these consequences the bases of our Union will be made deeper and broader and firmer than before: and that the convulsions of society for ages to come will not be able to move. God is infinitely wise and just; and I believe that the destiny of this great people and of the Union which His hands has ordained is not yet accomplished. The Almighty trifles not with nations or peoples.

It only remains for me to say in answer to the fourth of my propositions, that the objects of the Convention are not possible of attainment through any peaceable agency, and nothing but the "ultima ratio regum," in which the parties are engaged, will satisfy or reconcile either.

What then can be done by our Fraternity to alleviate or mitigate the horrors of the war? In my estimation it can do much in this direction, and so believing, I have entrusted to discreet, faithful and competent hands Dispensations for the organization of several Military Lodges, in regiments and brigades going to the war, from this State. On the battle-field, by the hospital couch of the wounded and dying, in the widow's home of desolation, and in the squalid abodes of want and poverty, let the light of "Masonic charity and mercy" shed forth their cheering beams, bringing balm to the sufferer, comfort to the sorrowing, and sustenance to the poor and hungry, and not only will the dark picture of our country's sad condition be greatly enlivened and relieved, but we shall have the threefold comfort and satisfaction of having been faithful and true "to our God, our Country and our Order."

Trusting that these objects will be attended to by the Convention, if it shall think proper to take any definite action in the premises,

I have the honor to be, dear Brethren, truly and fraternally, your friend and humble servant, FINLAY M. KING.

To Past Grand Masters Wintersmith, Wise, Wilson; Monsarrat, Young and Tilden, of Kentucky; Hughes, Fuller, McCulloch and Winslow, of Tenn.; W. B. Dodds, of Ohio; T. R. Austin, of Indiana, and Joshua B. Flint, of Massachusetts, at Louisville, Kentucky.

ADJOURNMENT OF LODGES.

[WE find the following in the London Freemasons' Magazine. The principle laid down is one that is now universally recognized in the Masonic jurisprudence of this country, and the article may not therefore present anything new to a majority of our readers, yet it will be satisfactory to them to learn, that the rule of our English Brethren corresponds with our own in a matter of so much practical importance] :—

Our readers will perceive, by reference to a report of the proceedings of the Harbor of Refuge Lodge, No. 1066, held at West Hartlepool, that in consequence of the extent of the business of the evening, the initiations and passings were duly performed, and the raisings adjourned to the following evening. It is not our custom to remark upon the proceedings of private Lodges, but an adjournment from one evening to another is so opposed alike to the laws and spirit of the Order, that we cannot help referring to it in order to guard other Lodges from falling into a similar error. A Masonic Lodge is an emblem of the day, and is divided into three parts—how to be employed we need not tell the Brethren—and with the closing of the Lodge all business ceases, and cannot be resumed until the next regular period of meeting, unless a Lodge of Emergency be called in the meantime, for which provision is duly made, it being within the power of the W. M. at any time to summon such a Lodge should he see fit.

How stringent this law of non-adjournment is construed is shown by a reference to the proceedings of Grand Lodge in 1856, when, at the quarterly communication of September, considerable confusion having ensued principally in consequence of the manner in which a Prov. G. M., who was illegally in the chair, ruled the Lodge, Bro. Warren moved its adjournment for a month, which was carried; and on the first of October the Brethren met and transacted business, in spite of the protest of Bro. Beadon and other Brethren that the proceedings would be illegal—it being, however, ruled by the *then* acting Grand Master—another Prov. G. M.—that business might be proceeded with, and the very Brother commencing proceedings being another Prov. G. M. But what was the result? the M. W. G. M. convened a Grand Lodge of Emergency for the 19th of November, when he declared that the whole of the proceedings were null and void—and though we published the proceedings in full in our number of December, 1860—as many of our present readers were probably at that time not even members of the Order, we make no apology for reproducing the Grand Master's speech in full, as it will there be seen that he laid it distinctly down that neither a private Lodge or Grand Lodge has the power of adjournment, and that the Lodge being once closed, no business could again be taken up, excepting at the next regular meeting, or a Lodge of emergency specially called for the purpose.

The Grand Master said :—

" *Brethren*—I think it due to Grand Lodge that I should now state my reasons more immediately for calling this Grand Lodge, and I trust I shall be able to show you, in connection with those reasons, that I have taken this step simply, because, in my opinion, it was a step necessary to the faithful discharge of my duty. At the September Quarterly Communication the Grand Lodge passed a resolution that the Grand Lodge should adjourn to the 1st of October, and now I have to give my most decided opinion that such an adjournment was illegal, (hear, hear,) and that whatever proceedings took place at such adjourned meeting are null and void. (Hear.) Brethren, I will now state my reasons for coming to this decision. By the Book of Constitutions, page 19, article 7, the law states that there shall be 'four Quarterly Communications in each year, viz, on the first Wednesday in the months of March, June, September, and December, at which none shall be present but the proper members, without permission of the Grand Master, nor shall he, on any occasion, be permitted to vote.' But there is not one word in the Book of Constitutions which provides, or gives power to Grand Lodge, *propria motu*, to adjourn. The Book of Constitutions, however, does provide for Grand Lodges of Emergency, and in page 21, article 10, you will find, 'the Grand Master, in his absence the pro Grand Master, in his absence the Deputy Grand Master, or, in his absence the Grand Wardens, may summon and hold Grand Lodges of Emergency, whenever the good of the Craft shall, in their opinion, require it; the particular reason for convening such Lodge of Emergency shall be expressed in the summons, and no other business shall be entered upon at that meeting.' Now, Brethren, you will observe by that law that special instructions are given as to the mode of holding the Grand Lodges of Emergency, but not a word is said about the power of adjourning. I may go farther, and say that Private Lodges are governed by much the same laws as Grand Lodges, and that no meeting of a Private Lodge can be adjourned; but the Master of a Private Lodge may, and does, convene Lodges of Emergency. We have heard it said that there were before Grand Lodge questions of the greatest importance, which demanded an adjournment of Grand Lodge, but I have looked carefully through the business of that adjourned Grand Lodge, and find no one of the questions analogous to the business of the last Quarterly Communication. I think it due to Grand Lodge that I should explain what I consider to be the real state of the case. In June, 1853, the Grand Master summoned a Grand Lodge of Emergency, owing to a pressure of business, and that Special Grand Lodge was called by command of the Grand Master. That is a course which differs entirely from the course pursued in September last, because the Grand Master was not in the chair, but Grand Lodge simply passed a resolution to adjourn the meeting, which they had no power to do. In 1854 (April 26) the summons states, that that being the day of humiliation, the grand festival cannot be held, and that the Grand Master had appointed the 29th of that month, and required the Brethren to meet on the 20th, in order to adjourn till the 29th of the same month. This adjournment was moved and seconded, and done by command of the Grand Master entirely. The Grand Master had previously fixed the day to which the adjournment should be made, and it was adjourned in consequence of his command. I may state farther, that, looking over the minutes of Grand Lodge, it appears to me that 'adjourn' is a term when used with respect to Grand Lodge, the same as when used in the House of Commons. In that House the question is, 'that the House do now adjourn,' which means to the next legal day of meeting, and it is adjourned accordingly to the next day appointed by law for it to meet, and so when Grand Lodge adjourns, it means that it adjourns till the next Quarterly Communication. I am prepared to stand by my own decision on this point,—that when Grand Lodge adjourns it adjourns to the next legal day, unless a Grand Lodge of Emergency be called by the Grand Master for special business, and on which occasion no other business can be done except such business as appears upon the circular convening that Grand Lodge of Emergency. I have taken some pains to ascertain the law of the case, and I find that in my view of the law of the case I am supported by the opinions of the present Grand Registrar, the Past Grand Registrar, and the Grand Registrar before him (hear, hear) ; in fact, I have all the authorities with me. I think, therefore, in accordance with the obligations which I have taken an oath to perform, viz., to adhere to the ancient usages of the Craft and maintain the law as, in my opinion, it stands, I can only come to the painful resolution to determine that the meeting of certain members of Grand Lodge, held on the 1st October, was an illegal meeting, and that all the proceedings there were null and void ; and now I call upon the Grand Secretary to take up the business of this evening at the point at which it had arrived when the Grand Lodge closed at its Quarterly Communication in September."

It is true that at the time we dissented from the Grand Master's interpretation of the law, as regarded Grand Lodge, that being a deliberative body—and not one for the performance of Masonic ceremonies—but we never had any doubt with regard to private Lodges—and the Grand Master, having decided against us, with respect to the former, we are bound as Masons to bow to his decision, until Grand Lodge puts a different construction upon the law, by a definite resolution—it having "the inherent power of enacting laws and regulations, for the government of the Craft, and of altering, repealing, and abrogating them,"—though it is held that in case of a difference of opinion on their interpretation, the decision of the Grand Master is final and binding.

Of course we do not mean to infer that a Lodge is bound to come to a decision on every question the first time it is brought before them; but if the decision be adjourned, it must be on some motion as this, that "the further consideration of the motion be adjourned until the next regular Lodge," or until such time as the Master may direct; but the Lodge itself cannot, under any circumstances, be adjourned.

TRIBUTE TO R. W. BRO. ROBERT LASH.

The members and visitors of Mount Lebanon Lodge enjoyed a sight on Monday evening, Nov. 25th, which is probably unparalleled in the history of any Boston Lodge, and it may be in the history of Freemasonry on the American Continent.

This very prosperous Lodge held a special meeting on the above evening, commemorative of the long and honorable connection of R. W. Bro. Robert Lash with the Lodge. The membership of this venerable Brother dates back to Nov. 20th, 1801.

The Charter of this Lodge dates June 8th, 1801 ; but the Lodge was not consecrated till Nov. 23d, 1801. Brother Lash, therefore, although not one of the Charter members, is one of the original members, and the only one living.

The Lodge was also visited by Bro. Dean, D. D. G. M., in his official capacity, accompanied by his suite ; but the crowning point was the presence of Brother Lash, and his venerable compeers in Masonry.

Brother Lash entered the Lodge leaning on the arms of Grand Master Coolidge and P. G. M. Winslow Lewis, escorted by a committee of five members of the Lodge, one of whom has been a Mason fiftynine years, and the others from thirtyfive to fortyfive years each.

He was briefly and appropriately welcomed by W. Bro. J. L. Stevenson, Master of the Lodge, and responded in a manner which many younger men might envy,—in fact it seemed impossible to believe that he there stood a man of 82 years and a Mason over sixty ; but the presence of the venerable Bro Hammatt who saw the third degree conferred on him, dispelled the illusion. Yes ! there they were—John B. Hammatt, of St. John's Lodge, 83 years of age, over sixty years a Mason ; Robert Lash, of Mount Lebanon Lodge, 82 years of age, over sixty years a Mason ; Freeman Holden, of Mount Lebanon Lodge, 82 years old, fiftyfive years a Mason ; Rev. Amos Clark, of Sherburne, 82 years old, fortyfive years a Mason ; James Holbrook, of Mount Lebanon Lodge, 75 years old, and a member fortyone years; Thomas Waterman, a member fortytwo years. The sight of such veterans of our institution was enough to arouse to action the most dormant mind, and cause the appreciative soul to glow with joy, that such a scene had been permitted to take place.

Being called upon to sign a new copy of the By-Laws, Bro. Lash briskly stepped to the desk, removed his glasses, and wrote his name with a firm and steady hand in an elegant and beautiful manner.

After the business of the Lodge was transacted and the Lodge closed, the company, to the number of two hundred, repaired, by invitation of the Lodge, to the Banqueting Hall, where Brother Silsby had prepared in a superior manner refreshments adequate to their wants. Here came in a part which, though last, was far from least ; and those who had the pleasure of listening to the addresses of G. M. Coolidge—the witticisms of Bro. Lash, whose intellect is as keen as ever—the glowing eloquence of Rev. Bro. Alger, who responded for Bro. Lash—the beautiful and impressive remarks of Bro. Dean—the fervent heart-felt response of Rev. Bro. Dadman—coupled with the remarks of Dr. Lewis, and Bros. Sylvanus Cobb, Jr., Thaxter, Sprague, and Ellison, will ever remember the time when in Mount Lebanon Lodge they saw four Brothers upward of 82 years of age, and whose united ages were over three hundred and thirty years. NOBLE OLD PILLARS ! LONG MAY THEY REMAIN MONUMENTS OF MASONIC VIRTUES. ❋

KNIGHTS TEMPLAR EMBLEMS.

The dress of a *Pilgrim* was an under vest with an *outer robe*, having half open sleeves, showing the under sleeves, which continued to the wrists. On his head a broad-brimmed *hat*, with a shell in front ; on his feet, *sandals*, or short laced boots ; in his hand a *staff ;* and by his side a *scrip*.

An *Escallop Shell* was the Pilgrim's ensign in their expeditions and pilgrimages to holy places ; they were worn on their hoods and hats, and were of such a distinguishing character that Pope Alexander IV., by a bull, forbade the use of them but to pilgrims who were truly noble.

A *Calvary Cross* represents the cross on which our Saviour suffered on Mount Calvary, and is always set upon *three steps*, termed grieces. According to Morgan, the three steps, signifying the three qualities whereby we mount up to Christ, *Hope*, *Faith*, and *Charity*.

A *Patriarchal Cross* is so called from its being appropriated to patriarchs. Morgan says the Patriarchal Cross is crossed twice to denote that the work of redemption which was wrought on the cross extended to both Jews and Gentiles.

The *Crosier* (according to Polydore Virgil) was given to bishops to chastise the vices of the people. It is called *Baculis Pastoralis*, as given to them in respect of their pastoral charge and superintendence over their flock, as well for feeding them with wholesome doctrine, as for defending them from the incursions of the wolf, wherein they imitate the good and watchful shepherd, to whose crook this crosier has a resemblance.

The *Cock* is a bird of noble courage, he is always prepared for battle, having his comb for a *helmet*, his beak for a *cutlas* to wound his enemy, and is a complete warrior armed cap-a-pie, he hath his legs armed with *spurs*, giving example to the valiant soldier to resist danger by fight, and not by flight.—*Clarke's Heraldry*.

THE "HIGHER DEGREES."

A CORRESPONDENT of the London Freemasons' Magazine, writing from New York, holds the following language in relation to what are called the "higher degrees." It will be seen that he proscribes *all* degrees above the Master's, as worthless and pernicious innovations on the body of *ancient* Masonry; and in this he does not stand alone, either in this country or in England; but, as an intelligent Mason, it must be evident to him that the evil, if it be such, is an incurable one. The Chapters and Encampments in this country at least constitute a part of the Masonic system, from which they are inseparable. Our Brother, and all who sympathize with him in his views, would therefore, it seems to us, est subserve the interests of the institution, *as a whole*, by directing their talents to the elevation of the standard of admission to the bodies to which he refers, and thereby render them not unworthy, if not desirable, adjuncts to ancient Masonry:

"One of the greatest drawbacks we have here in Masonry is the preponderance of the so-called 'higher degrees,' which are useless, and have a pernicious effect upon the course of true symbolic Masonry. Thus we have the *Chapter degrees*, which differ much from yours, and which are full of anachronisms, contradictions, &c. Then the Encampment of Knights Templar, which is quite a different system from yours, and has very little to recommend it. Then the 'Ancient Accepted Scottish Rite,' with its series of thirtythree degrees, the very hot-bed of schisms, disputes, and unfraternal quarrels; and, last of all, the ridiculous modern invention of the 'Rite of Memphis,' with its interminable ladder of ninetyfive degrees! over which the aspirant goes with a hop, skip, and jump, and when he has reached the top he finds that he has discovered the Grand Secret, and that the whole arrangement is '*vox et praeterea nihil*.'

"The writer thinks that he can speak understandingly upon the subject, for he speaks from experience, having been so fortunate (?) as to have waded through the whole series; and, having done so, he turns with renewed love to his '*alma-mater*,' the simple 'Blue Lodge,' and is content to be known hereafter only as an humble Master Mason."

MASONRY AND THE WAR.

A DISTINGUISHED Freemason in Missouri, writing to a Brother in Maine, (to whom we are indebted for this extract,) says:—

"I have just received notice of the action of the Grand Lodge of the District of Columbia, and Grand Lodge and Grand Chapter of Ohio, in relation to Masons who take up arms against this Government, or aid in any way in this causeless rebellion. Their action on the subject is harmonious, and should meet the unqualified approbation of good Masons everywhere. As their proceedings are not yet published, I will forward a copy of the resolutions of the Grand Lodge of Ohio.

"'1. *Resolved*, That this Grand Lodge of Free and Accepted Masons regards the doctrine of Secession, as advocated by a certain class of American politicians, as a *monstrous absurdity*: *if* acquiesced in, the Constitution of the United States would become *Felo de se*.

"'2. *Resolved*, That, in this present unnatural contest, the institutions of Freemasonry have no attribute that can take sides with rebellion.

"'3. *Resolved*, That it is the duty of every worthy Mason, in this hour of peril, to stand by the General Government, even at the expense of fortune and life; that the blessings of Constitutional Liberty and Union, as handed down to us by our Fathers, may be enjoyed by us in our day and generation, and be transmitted unimpaired to our posterity forever.'

"I sincerely deprecate the necessity of discussing political matters in a Masonic body; but the time has come when Masons should speak to the people of this once happy nation, in language that cannot be misunderstood, and assure them that loyalty to the Government, next to our duty to God, has ever been regarded as the distinguishing characteristic of Free and Accepted Masons. Loyalty to the Government, whatever that form of Government may be, is one of the ancient Landmarks of the Order; and why not publish it to the world, that the uninitiated may not hold us responsible for any part of the great calamity that has befallen us?

"Two of our Past Grand Masters—Brothers Benj. Sharp and B. W. Grover—have died lately, on account of their devotion to the Union and the Constitution; and many other good Masons will probably share the same fate before this unnatural conflict is ended."

DEDICATION AT WORCESTER.

THE new and beautiful Hall, recently fitted up by Montacute Lodge, at Worcester, was Dedicated by the M. W. Grand Lodge on the 12th ult., in due and ancient form. The ceremony was performed by the M. W. Grand Master in person, assisted by several of the Grand Officers. In the evening the officers were duly installed, and several addresses were delivered; after which the Brethren present partook of an elegant supper together at the Bay State House.

MASONIC MYSTERIES.*

"A MYSTERY," says Webster, "is a profound secret, something wholly unknown; that which is beyond human comprehension until revealed." Now if the mysteries of Masonry must ever be "a profound secret," and still further, "beyond human comprehension until revealed," I am at a still greater loss to conceive how it is possible for such to judge of their nature. To hazard an opinion upon any subject, trivial or profound, in the absence of all knowledge, argues a want of correct judgment; and where that opinion is unfavorable, a want of candor and charity.

Why assume to know, and thus presume to judge of the nature and tendencies of principles and actions veiled from the eyes of the world, and that can only be known by those who have been accounted worthy to pass through that veil, and thus have disclosed to them in the revelations of the hidden sanctum, what none but they may know? Because there is mystery connected with Masonry, shall that be regarded as sufficient cause of reprobation? There is mystery everywhere. It may be seen in the vast volume of nature. Mysteries that lie hidden from reason's profoundest researches—mysteries deep, unsearchable and impenetrable as eternity can be found on every page of this mighty book. To whatever part of this volume you may turn, be it the vegetable, animal, or mineral kingdom, mysterious objects strike the senses, and the loftiest intellect is lost in wonder and admiration, if not in "love and praise," at the contemplation of its Author.

Ocean, earth and air, teem with mysterious objects. On mountain, plain and valley, mysterious truths are written by the finger of God, so that at every step man has something to learn, and thus the mind receives expansion and delight. Could we assign a cause for every phenomenon that exists, and, as it were, by intellection become acquainted with the nature, use and properties of all the objects that greet the eye, or are cognizable by the senses, there would at once be an end to mental improvement and happiness. Our perceptive and reflective faculties would become like a stagnant sea, bereft of its ebb and flow. The mind was created for ceaseless and unending activity. That which has a tendency to develope and strengthen its powers, no matter how deep, mysterious, or difficult to comprehend, should be regarded as a legitimate object of study.

But religion has her mysteries. The book of revelation, as well as nature, is full of great and glorious mysteries, all of which we shut out from the unregenerate eye, while many are revealed to the eye of faith. "The deep things of God," as they surround us in all the mysteriousness of their being, or stretch far away into the confines of the spirit world, are but "seen through a glass darkly." As we darken a glass to shroud the excessive brightness of the sun, that we may look upon the object of the Persian's worship, so is it only through a dark medium in this world, that the human mind can look upon revelation's sublime mysteries.

The soul renewed is destined to the exercise of loftier powers; when in possession of full-orbed vision the darkness shall be done away, and the invisible shall be seen, known and enjoyed. From all this we infer that mystery, as connected with the science of Masonry, should not be regarded as a cause of condemnation. If what we have heard of the institution from its books and charts be true, the votaries of Masonry hold frequent and intimate communion with nature, if not with "nature's God."

That rays of light and heat are emitted from the sun, the most illiterate are fully satisfied. No fact is more clearly established; *how* it sends out these beams to enlighten and bless the world, who shall declare? Masonry exhibits her benevolent deeds. She has shed the light of heaven-born charity into the darkest hut of poverty, and caused many a widow's heart to sing with joy. The tear that started from the eye of the stricken one, and coursed its way down the pallid cheek of the broken-hearted stranger, has been turned by its light into a rainbow smile and cast an unearthly radiance into the desponding soul.

With all the mystery and secrecy of Masonry, so long as "*her works praise her*" she will be honored and beloved.

ANECDOTE OF GENERAL JACKSON.

AT the time of Jackson's elevation to the Presidency, there was an old man in office at Washington, who was a strong Adams man. He had a large family of children, all depending on him for support—his eldest son (and who now gives the facts,) being a lad of some twelve or thirteen years. The old man anticipated removal from office by the new Administration, but was too proud to use any influence to be retained by a man whose election he had so strenuously opposed. His residence was some distance beyond the Presidential mansion, on the Georgetown road. A few days after the inauguration, the President, walking out alone in the warm evening, passed the house of the old gentleman—who happened to be sitting on his porch. On his return the President halted in front of the house, asked some common place question of the old man, and passed on. The next day, on his walk, he stopped again, offered the old man his hand, and as it was grasped each countenance was seen to light up with a peculiar smile. The two men greeted each other heartily, when, seating themselves on a rude bench under the trees, an hour was spent in conversation—to the great wonder of the old man's family. And almost daily after that, in the cool of the evening, could these two men be seen sitting on that rude bench, engaged in a free and animated converse.

Although so widely differing in politics from the President, the old man was not removed from his office; he had learned to admire the President as a man, and neither reviled him himself, nor suffered it to be done in his presence without rebuke.

In 1835 the old gentleman died, leaving a large family comparatively destitute. In a few days afterward Amos Kendall called at the house and said to the eldest boy, then approaching to manhood, "The President wants to see you;" at the same time requesting the widow to give herself no uneasiness, as the President would see that she should not want. On the young man presenting himself before the President, the latter remarked, "My son, if you were alone in the world and had none depending upon you, I would recommend you to take an axe on your shoulder and go to the West. I do not like the plan of giving you an office in Washington, but at present I know of no other resource; I shall give you a place; ever be faithful to the precepts of your father and you will do well."

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* Written by a lady for the Hallowell (Me.) Courier.

The next day the young man entered one of the Departments as a clerk, and by strict attention to his duties he was gradually advanced to a high position—until removed by an administration who "knew not Joseph." The young man, in narrating the circumstances to our informant, added—"I was puzzled to know the secret; I knew my father was a Royal Arch Mason, and finally learned from him that Jackson was also. I then determined that, as soon as old enough, I too would apply to become a Mason." He did so, and is at this writing a Grand Master, and a wealthy and highly respectable citizen.—*Anon.*

LINES TO KATE.

There 's something in the name of Kate
Which many will condemn;
But listen now while I relate
The traits of some of them.

There 's advo-Kate, a charming miss,
Could you her hand obtain,
She 'll lead you in the path of bliss,
Nor plead your cause in vain.

There 's deli Kate, a modest dame,
And worthy of your love;
She 's nice and beautiful in frame;
As gentle as a dove.

Communi-Kate 's intelligent,
As we may well suppose;
Her fruitful mind is ever bent
On telling what she knows.

There 's intri-Kate; she 's so obscure,
'T is hard to find her out,
For she is often very sure
To put your wits to rout.

Prevari-Kate 's a stubborn maid;
She 's sure to have her way,
The cavilling, contrary jade
Objects to all you say.

There 's alter-Kate, a perfect pest,
Much given to dispute;
Her prating tongue can never rest,
You cannot her refute.

There 's dislo Kate, quite in a fret,
Who fails to gain her point;

Her case is quite unfortunate,
And sorely out of joint.

Equivo-Kate, no one will woo,
The thing would be absurd,
She is so faithless and untrue,
You cannot take her word.

There's vindi-Kate, she's good and true,
And strives with all her might,
Her duty faithfully to do,
And battles for the right.

There's rusti-Kate, a country lass,
Quite fond of rural scenes,
She likes to ramble in the grass,
And through the evergreens.

Of all the maidens you can find,
There's none like edu-Kate,
Because she elevates the mind,
And aims for something great.

ERRONEOUS ACTION OF THE G. CHAPTER OF NEW JERSEY ON CHAPTERS U. D.

The Grand Chapter of Missouri, through its Committee on Foreign Correspondence, in reviewing the proceedings of our young and thriving neighbor, the Grand Chapter of New Jersey, strongly disapproves of the practice which has prevailed in the latter body, of allowing subordinate Chapters, previously under Dispensation, to be represented in the Grand Body at the same Convocation at which their Warrants are granted, and before the said Chapters are duly constituted and their officers installed.

The Committee on Foreign Correspondence of the Grand Chapter of N. Jersey attempts to justify the course hitherto pursued by it, and whilst it admits its action "may be contrary to the ruling of the General Grand Chapter," thinks that said ruling "does not prove that it is Masonically wrong."

In justification of the course pursued, the argument is advanced, "that those who came in at the 'eleventh hour' shared equally with those who had borne the 'heat and burden of the day,'" and that, therefore, their *embryo* Chapters ought to be represented and possess equal powers with those that had been legally and fully constituted, and without which constituting their Grand Body could not have existed.

We think the argument advanced by our esteemed Companions of New Jersey untenable; for, if we understand the parable alluded to aright, the householder who hired laborers for his vineyard did not attempt to justify those that murmured at his payment of an equal sum to those who had only come in at the eleventh hour with that given to those who had borne the burden and heat of the day, on the ground that all were equal; but because it was lawful for him to do what he would with his own.

If we understand it aright, and we believe we do, a Chapter under Dispensation, is but a creature of the Grand High Priest—an inchoate body—an assemblage to whom he delegates the power for the time they are under probation of making Royal Arch Masons, a power which he can, at any moment that pleases him, recall. Should their work be "good work, square work," the Warranted Chapters, sitting in judgment upon them, approve the action of the High Priest, grant them a Warrant to become their equals, and an integral portion of their Grand Chapter upon their further compliance with the laws and usages of Masonry.

But they certainly cannot be their equals until they are lawfully set apart by being constituted, and their officers obligated and installed.

After such bodies have been thus constituted, &c., though they have only worked since the eleventh hour in the day, they are entitled to the same considerations, the same influence, the same honors, with those who had borne the burden and heat of the day, but not before. A Grand High Priest cannot exercise his powers until he is installed. The mere election does not qualify him. The cases are parallel.—*N. Y. Courier.*

WITHDRAWING PETITIONS.*

It is well settled doctrine that a petition when once received and referred to a committee, becomes the property of the Lodge. And, though generally assented to, it is exactly at this point the difficulty, whenever made, arises. For those who are in favor of a withdrawal say, if the petition is the property of the Lodge, then it is in the power of the Lodge to do what it wills with its property, and thus may consent to its withdrawal. This reasoning, though specious and plausible, will not bear examination. Masonry differs from every other organization in many particulars, and in this, too, that in many things, while the Lodge has a property, it is only a qualified property. For if, at any time, the Lodge cease from labor, neglect the business of Masonry and forfeit its Warrant, it cannot dispose of its jewels, furniture, funds, &c., to its own use; but they, with all the records, become the property of the Grand Lodge, in whom the residuary right resides.

So the making of Masons is entrusted by Warrant of the Grand Lodge to its subordinates, but not solely for their benefit, but for the interests of the whole Fraternity, whose rights and interests are represented and guarded by the Grand Lodge. The *good of Masonry* is the true ultimate object of every making, and the good of Masonry is what must be looked to and protected at every avenue. The question of the withdrawal of a petition, then, does not concern only the benefit of the particular Lodge where the question arises, nor yet the interests only of the candidate proposed, but the interests of the whole Fraternity; and it is the bounden duty of the particular Lodge to see that those interests are fully looked after and protected. To suffer a petition to be withdrawn opens the door for the admission of unworthy candidates. For, if this were done, the Fraternity in other portions of the globe have no means of knowing that the same candidate was rejected where, perhaps, he was best known, and, upon application renewed in another locality, he may be foisted upon the Society, an unworthy member.

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*From the New York Saturday Evening Courier.

The fact even of a favorable report, by a Committee of Inquiry, makes no difference in the question. They may be mistaken, as is often known to be the case. We know it *appears* hard to deny a candidate the privilege of withdrawing his petition, and admit it might some times operate as a wrong upon him. But the protection of the Society is of more consequence than the feelings of any profane.

A petition, once received and referred, cannot be withdrawn.

THE ORDER OF ST. JOHN OF JERUSALEM.

The Newry (Ireland) Examiner has the following, which tends to prove the reestablishment of the Order of St. John on its original principles:—

"The honorable member for Dundalk, Mr. Bowyer, has just been elected, by the Chapter of the Order at Rome, a Knight of the Sacred, Religious and Military Order of St. John of Jerusalem.

"This Order—also known by the name of Hospitallers, Knights of Rhodes and Knights of Malta—has lately been reformed by the Pope and brought back to its original principles. The Austrian Government and that of the Pope having furnished the necessary supplies, a novitiate of the Order has been established at Jerusalem, together with an hospital for pilgrims of all nations, managed by some of the Knights in their original character of Hospitallers.

"The habit of the Order is black, with a white Maltese Cross. The Knights are bound to recite the office of the Blessed Virgin Mary, or of the dead, daily and they enjoy many spiritual advantages and privileges granted by various popes. All the Knights, whether professed or 'of devotion,' are obliged, before their election, to furnish proofs of unblemished descent and gentle blood for two hundred years."

CORRESPONDENCE.

[We give the following as a specimen of the many encouraging letters we are receiving, and in the hope that it may prompt others to "go and do likewise"]:—

Deep River, Conn., Nov. 12, 1861.

C. W. Moore—

Dear Sir and Brother—I was very much gratified, when your valuable Magazine came last evening, to know that you had decided to continue its issue, as I had become very much attached to it. I think that your subscribers could not do a greater benefit to the cause of Masonry in the Northern States than by direct and personal effort to extend the circulation of the Freemasons' Monthly Magazine.

Enclosed please find *two dollars*, being the subscription for one year, commencing with the November number, from a new subscriber that I have secured for you, to counterbalance one of your Southern subscribers. I will endeavor to secure a few more, though Masonry in our section is not as bright as a few years since. We have taken various Masonic periodicals here, but the majority have been such that they have served to disgust a sensible thinking man, be he Mason or alien; but to the Freemasons' Monthly Magazine we have with pride ever pointed as an exponent of the dignity as well as the beauty of Masonry. N. N.

MASONIC CHIT CHAT.

Hot Baths.—We would call attention to the various hot baths not usually found in Water Cures, such as the medicated chemical baths, the hot acid, the alkali and salt baths, and the hot douches and sprays, in use at the Round Hill Water Cure, in Northampton, Mass. We have all read of the great suppleness of the joints and youthful grace of motion attained by the use of the Turkish bath. We congratulate the public on its introduction here under such favorable circumstances as the scientific management of Dr. Halsted insures. The benefits arising from a judicious medical use of these various baths can scarcely be over-estimated, in relieving the system from impurities of the blood, local congestion, and the baneful effects of mineral medicines. Alternated with the tonic use of cold water and the thorough invigoration of the system, which Dr. Halsted knows so well how to induce, we cease to wonder at his success. These baths are of especial value in treating those deep seated diseases dependent on an active virus in the system; also in treating liver complaint, rheumatism, and gout. This Water Cure is open summer and winter. It is crowded with visitors in the warm months, attracted not only by its superior advanatges for regaining health, but by its home comforts, pure mountain air, and the fame of its beautiful scenery. The quickest recoveries, however, are made in the cool months.—*Springfield Republican.*

☞ *Godey's Lady's Book* for December is a splendid number both in matter and illustration. It is the closing number of the volume, and now is the time for the ladies to send forward their names for the new volume, which commences on the 1st January. This work is altogether unexceptionable in character and eminently worthy of their patronage.

Officers of the Grand R A. Chapter of Oregon. John McCraken, M. E G H. P; W. W. Fowler, D. G H. P.; A. McCally, G. K; J. Myrick, G. S; A. M Belt, G. Treas.; T. McF. Patton G. Sec'y.; J. B. F Brown, P S; G. W. Greer, R. A. C.; Jas. Smart, G. Guard.

Officers of the Grand Masonic Bodies of Ohio —At the Annual Communication of the several Grand Masonic Bodies of Ohio, held October, 1861, the Officers named below were elected and installed:—

Grand Lodge.—George Rex, Wooster, G. Master; Howard Matthews, D. G Master; Thomas Sparrow, S. G W; Lucian C. Jones, J. G. W.; Flavius J. Phillips, G. T.; John D. Caldwell, Cincinnati, G Sec.

Grand Council of R. and S. Masters.—Charles C Kiefer, Dayton, Puissant Grand Master; James S. Reeves, P. D. G. M.; Timothy B. Fisher, T. I. G. M.; Stith M. Sullivan, G. P. C. of W.; William F. Hills, G C. of G.; Isaac C. Copelen, G. Treas.; John D. Caldwell, Cincinnati, G. Recorder.

Grand Chapter.--John M. Parks, Hamilton, G. H. Priest; Peter Thatcher, Jr., D. G. H. P; Joshua A. Riddle, G. K; Leander Firestone, G. S.; Isaac C. Copelen, G. T.; John D. Caldwell, Cincinnati, G. Sec.

Grand Encampment.—Kent Jarvis, Massillon, G. Master; Thomas Sparrow, D. G. M.; Richard Creighton, G. G.; Heman Ely, G C. G.; Zachariah Connell, G. Prelate; Cornelius Moore, S. G. W.; Samuel P. Axtell, J G. W.; Isaac C. Copelen, G. T.; John D. Caldwell, Cincinnati, G Sec.

Officers of the Grand Lodge of Oregon.—J. R. Bayley, of Corvallis, M W. G. Master; W. W. Fowler, D G. M.; Stephen F. Chadwick, S. G. W.; John McCraken, J. G. W; A M Belt, G Treas; W S. Caldwell, of Hillsboro G Sec'y; S B. Congle, G Marshal; Rev. D. Rutledge, G. Chap.; Rev. T. H Pearce, G Orator; L Lyon, G. L.; J. W. Cooke, S G. D.; J. R. McBride, J G D; O. S Savage, D. C. Underwood, G Stewards; A. McCally, G. S. B.; James Smart, G. Tyler.

Officers of Winslow Lewis Lodge for the ensuing year.—Sereno D. Nickerson, M.; Andrew G Smith S. W; Thomas Sprague, J. W.; John F. Mills, Treas.; Hubbard W. Sweti, Sec'y.

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CHRISTMAS AND THE NEW YEAR AND THEIR LESSONS.

In every age and in every civilized nation, from the commencement of authentic history to the present time, the close of the Old Year and the beginning of the New has been regarded as a solemn season, at which the shadow on Time's Dial more distinctly pointed to another period forever past in the life of the nation and the man. We find that such feelings were constantly associated with the departure of the Old Year even by the Greeks and Romans, and other nations of antiquity, and that all were anxious to usher in the New Year with "good omens;" in other words, to commence it happily and auspiciously, evidently under the same belief as is still expressed in our familiar proverb, "a good beginning makes a good ending." And indeed everything in the world of nature around us combines to render this a season of solemnized reflection to every thoughtful mind, and far more so to us than to the ancient Heathens. We have just celebrated the Holy Festival of Christmas, the anniversary of the merciful and marvelous event, which drew the great line of demarcation between ancient Heathendom and modern Christendom, and brought "life and immortality to light." And joyous and festive as we ever desire to see the celebration of the good old Christmas, still that joy and festivity must ever, with all righly-feeling persons, be mingled with, and moderated by, more serious feelings—with a deep sense of gratitude for the great mercy shown at the grand Christmas morn by God to man—and with a no less lively consciousness in the heart of each of us, as memory runs back over the year now drawing to its close, of how greatly our gratitude has fallen short, in act and conduct, of what it should have been. Even though such thoughts as these may bring something of sadness in their train, it is well for us that they come, and better still if we receive them with a welcome, and lovingly endeavor to accept and act upon their teachings. There is an old hymn in the Lyra Germanica, translated from the Latin of Laurentius, which we have ever thought most beautifully suggestive of that frame of heart with which the Christian should welcome Christmas: and more especially in these two stanzas:—

" Why didst Thou leave thy throne,
O Jesus? What could bring
Thee to a world where e'en Thine own
Knew not their rightful King?
Thy Love beyond all thought
Stronger than Death or Hell,
And my deep woe this wonder wrought,
That Thou on Earth dost dwell.

Thou art the Life O! Lord,
Sole Light of Life Thou art!
Let not thy glorious rays be poured
In vain on my dark heart.
Star of the East, arise!
Drive all my clouds away,
Guide me till Earth's dim twilight dies
Into the perfect day!" (1700.)

Solemn feelings of this kind must ever be associated with the Christmas Festival; but still, as we have hinted, we would also have it always kept as a *festival*—a time of rejoicing: and we confess to have noticed with no little satisfaction, for several years past, the steady advance which the celebration of Christmas has been making in New England. We would not diminish or detract from the affection with which our own more peculiar anniversary of "Thanksgiving" is regarded. Long may that day continue to be looked forward to with hopeful anticipations, and back upon with pleasant memories, as a day of happy re-union of families and friends around the hearths and homes of New England! But Christmas has claims of another, and, in one aspect, of a higher character, as being the great inauguration Feast of Christianity. It is, moreover, associated with so many old recollections and usages, which, like Shakspeare's and Milton's immortal works, are the common heritage of all who speak the English language and claim an Anglo-Saxon origin, that we would gladly see a still greater revival among us of its celebration in the spirit and the style of the olden time. And we say this, not from any love of foolish or superstitious practices, but from a thorough conviction that both this and many other olden customs, which are gradually falling into disuse, beneath the haughty and withering sneer of modern "enlightenment" and utilitarianism, originated in, and were promotive of, a spirit of love and good will to all that, to our mind, is of far more value to men and nations than any amount of mere cold, calculating intellectual knowledge, and "progress," too often falsely so called. Such, at all events, is a right Masonic view of the matter, for to the true Masonic judgment whatever tends to promote kindly and brotherly feelings throughout a community, must ever be regarded as of the highest value and importance. Does not a thrill of sympathetic joy and pleasure run through the chords of every generous and uncorrupted heart—uncorrupted, we mean, by selfishness, or conventionalism, or the assumption of a false enlightenment—at the perusal of Scott's graphic and eloquent description of the keeping of Christmas in the olden time:—

" And well our Christian Sires of old
Loved, when the year its course had rolled,
And brought blithe Christmas back again,
With all its hospitable train.
Domestic and religious rite
Gave honor to the holy night:
On Christmas-Eve the bells were rung,
On Christmas-Eve the mass was sung:
The damsel donned her kirtle green,
The hall was dressed with holly green:
Forth to the wood did merry men go
To gather in the misletoe.
Then open wide the Baron's hall
To vassal, tenant, serf, and all:
Power laid his rod of rule aside,
And ceremony doffed his pride.
The heir with roses in his shoes
That night might village partner choose:
The lord underogating share
The vulgar game of ' post and pair.'
All hailed with uncontrolled delight
And general voice the happy night,
That, to the cottage as the crown,
Brought tidings of salvation down.
The fire, with well-dried logs supplied,
Went roaring up the chimney wide:
The huge hall table's oaken face,
Scrubbed till it shone the day to grace,
Bore then upon its massive board
No mark to part the squire and lord.
Then was brought in the lusty brawn
By old blue-coated servingman:
Then the grim boar's-head frowned on high
Crested with bays and rosemary.
Well can the green-garbed ranger tell,

How, when, and where the monster fell :
What dogs before his death he tore
And all the baiting of the boar.
While round, the merry wassail bowl
Garnished with ribbons blithe did trowl :
There the huge sirloin reeked : hard by
Plum-porridge stood and Christmas pie :
Nor failed old Scotland to produce
At such high tide her savory goose.
Then came the merry maskers in,
And carols roared with blithesome din :
If unmelodious was the song,
It was a hearty note and strong,
Who lists, may in their mumming see
Traces of ancient mystery :
White shirts supply the masquerade
And smutted cheeks the visor made ;
But O ! what masquers, richly dight,
Can boast of bosoms half so light !
England was merry England when
Old Christmas brought his sports again.
'T was Christmas broached the mightiest ale,
'T was Christmas told the merriest tale :
A Christmas gambol oft would cheer
A poor man's heart through all the year !"

The last few lines forcibly convey the opinion we would express. It is not the particular customs and quaint old usages—though we love them still—that we would commend, so much as the spirit of universal good will, charity, forgiveness of past offences, and hearty enjoyment on a common footing of men of every class, which marked, and still to a great extent in old England, the keeping of old Christmas : and we repeat that the cultivation of such a spirit, and all rightful means leading thereto, are essentially in harmony with the leading principles of the loved-brotherhood of Masonry.

And now let us turn our thoughts for a while from Christmas to New Year's Day and its associations, from many of which, if we mistake not, we as Masons may derive some useful lessons. Not a few anniversaries of the New Year have passed since we remember reading with lively interest a passage in the essays of Elia (Charles Lamb) to the following effect, though we cannot vouch for the precise words :—" Every man hath two birthdays : two days at least in every year, which set him upon revolving the lapse of time, as it affects his mortal duration. The one is that which in an especial manner he termeth *his*. In the gradual desuetude of old observances, this custom of solemnizing our proper birthday hath nearly passed away, or is left to children, who reflect nothing at all about

the matter, nor understand anything beyond the cake and orange. But the birth of a New Year is of an interest too wide to be pretermitted by king or cobbler. No one ever regarded the first of January with indifference. It is that from which all men date their time and count upon what is left. It is the nativity of our common Adam ! Of all sound of all bells—(bells, the music nighest bordering upon Heaven !)—most solemn and touching is the peal, which rings out the old year ! I never hear it without a gathering up of my *mind to a concentration of all the images that have been diffused over the past twelvemonth :* all I *have done or suffered—performed or neglected*—in *that regretted time.* I begin to know its worth, as when a person dies. It takes a personal color : nor was it a poetical flight in a cotemporary, when he exclaimed,

" ' I saw the skirts of the departing year.'

The elders, with whom I was brought up, were of a character not likely to let slip the sacred observance of any old institution ; and the ringing out of the Old Year was kept by them with circumstances of peculiar ceremony. In those days the sound of those midnight chimes, though it seemed to raise hilarity in all around me, never failed to bring a train of pensive imagery into my fancy. Yet I then scarce conceived what it meant, or thought of it as a reckoning that concerned me. Not childhood alone, but the young man till thirty, never feels practically that he is mortal."

Touching and heart-penetrating as were nearly all the writings of Charles Lamb, there are few passages to be found in them fuller of home-striking truth and pathos than the above lines : and more particularly the words we have underlined suggest to us, whether as individual men, or as united Masons, admonitions appropriate to the season of the New Year. Christmas, with its festive joys and loving associations, has, we trust, done away with all feelings of offence, or animosity, or misunderstanding, that may have arisen during the past year either in the domestic circles of our homes, or in the larger spheres of more public life, in which we have severally had to mingle and to act. Throughout the Lodges of our Order, doubtless, as in every body composed of men subject to human feelings and frailties, the past, as well as former years, has here and there witnessed more or less of dissension arising from difference of opinion. Christmas has borne all these away and covered them, we trust, beneath her snow-white mantle of oblivion and charity : and now the New Year suggests to us, in the words of Elia, " a gathering up of our minds to a concentration of all the images that have been diffused over the past twelvemonth—all we have done or suffered—performed or neglected—in that regretted time" : and this, not with the weak design of miserably mourning over the past, but with the strong and manly one of striving to do better for the future. Of individual duty in this respect each Brother's heart and conscience will be the best exponent and guide, but we look rather just now to the interests of our Brotherhood, and our duty as members of it. Have we each and all during the past year not alone been technically true to our Masonic vows, but to their more broad and generous spirit? Have we faithfully endeavored to cultivate in ourselves and others feelings of Union, Fraternity, and Brotherly Love? Have we availed ourselves of every opportunity presented by these trying times in which we live, to do good to our Brethren, to assuage their sorrows, to comfort their affliction, and relieve their distress? Have we firmly and steadily striven to promote the best interests of our noble Order by the abnegation of all self-interest on our own part? These and such like questions demand from us an answer.

We have in more than one article during the last year, as well as on many previous occasions, endeavored to show the solemn and lofty duties of Masonry, if it be true to itself, in such an era of the world's and our country's history as the present. It is in no spirit of exaggeration or of too highly "magnifying our office," that we assert, that, in the terrible crisis, through which our beloved country and the UNION, gained and established by the labor and suffering and battle-shed blood of our Fathers, are now passing, there is no institution in existence which can, *if true to itself and its vocation*, do more to lighten and relieve the darkness and depression of the present, and to shed the light of a happy reconciliation over the horizon of the future, than Masonry. But in order to realize this so grand and noble object, it must, collectively and individually, rise to a full and dignified consciousness of the greatness of its mission and of the duties which that mission involves. Above all it is incumbent upon us to do everything in our power, not only to preserve the purity and sustain the energetic and healthy action of OUR ORDER internally, as among ourselves, but also to take care that its outward aspect be such as to gain and command the respect of the community at large. Briefly glancing at the inner aspect, let us, as we love our Order and desire its welfare, ever be most carefully on our guard against the creeping in of any of those political arts and artifices, from whose action in public life America has already suffered so much of evil! Demagogues and stump-orators, and party-politicians, and selfish seekers after pelf and power, have been the main cause of many another woe to our country, as well as of this unholy rebellion, which has indeed

"*Brought death into the world and all our woe!*"

But in the name of all that we hold dear as Masons and as men, let us never allow such unholy and unmasonic action and artifice to cross the sacred threshold of the Lodge: or, if it should, let all good Brethren and true rise, as one man, to drive it back from the pure and generous atmosphere of Masonry to the foul and festering marshes that form its proper and genial home! Any approach, however slight, to the intriguing conduct of party-politicians in the outer world, is utterly foreign to the spirit of Masonry, and deserves to be deprecated and discountenanced by every true Mason. Perhaps, in the present state of society, electioneering arts and canvassing for offices, are almost necessary evils in public life; but so far from being necessary in the working of our Masonic institutions, they are totally opposed to the fundamental principles of those institutions, and, if allowed to steal in and exercise any extensive influence, must undoubtedly overthrow them. In all elections of officers—a most important matter in regard to the continued success and stability of our Brotherhood—regard must always and only be had to *merit* and the *good of the Order*. We dwell upon this point with more emphasis, because we believe many of our Brethren are not sufficiently alive to its importance, or to the full bearing of the ANCIENT CONSTITUTIONS on the subject; and also because, during the year on which we are entering, many important occasions are likely to arise, which will call for a careful consideration of the subject. *Merit*, we repeat then, and the *good of the Order*, are the only tests known to Masonry of eligibility to office. Let us see what the ANCIENT CONSTITUTIONS say on this vitally important subject. "All preferment among Masons is grounded upon *real worth and personal merit only*, that so the lords may be well served, the *Brethren not put to shame*, nor the Royal Craft despised. Therefore no Master or Warden (or other officer) is chosen by seniority, but *for his merit*."

Another point in immediate connection with this, on which much misunderstanding has existed, has reference to the position held by Masonry in regard to the community or public at large. It is quite true that, in the Lodge-room, Masonry recognizes no distinctions between its members, as arising from rank, or wealth, or learning, or any other extraneous causes. But it does not follow that any of these qualifications are to be on all occasions disregarded and despised. On the contrary, Masonry, while putting all on a common and loving footing of fraternity in the Lodge-room and in all the relations of Masons to each other, prides itself upon being justly conservative, and upon giving "honor to whom honor is due." This is a matter deserving of our most careful attention in the presentation of Masonry to the outer world. The body is judged by its more prominent representatives, and it is absolutely essential to the due honor and estimation of our Order, that its higher offices should be filled by men who, to their virtues and merits in private and Masonic life, also add some claims upon the respect of society by their personal position or intellectual eminence. Here, again, we are not left to the doubtful and differing suggestions of our own opinions, but have a far surer and safer guide in our ANCIENT Constitutions, in which we find the following emphatic declaration :—" No Brother can be Grand Master unless he is 'nobly-born, or a gentleman of the best fashion, or some architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges.' " Much more could we say on this and kindred subjects did our limits permit. What we have written has been dictated by the most sincere and affectionate love of our Brethren and our Order, towards whom we can most truly say, in the words of the Psalmist, our never-ceasing wish and prayer is, " May length of days be in her right hand, and in her left riches and honor! May her ways be ways of pleasantness and all her paths be Peace !" And now, in heartily wishing a happy New Year to all our Brethren, we would ask them to join, both in prayer and in action, to make this year a prosperous and an honorable one to our Order: and we hail and welcome its birth in the words of an English Poet—

" His manhood shall be blissful and sublime,
With stormy sorrows and severest pleasures :
And his crowned age upon the top of Time
Shall throne him great in glories, rich in treasures !
The Sun is up, the day is breaking,
Sing ye sweetly, draw anear,
Immortal be the new-born year,
And blessed be his making !"

MASONRY AND WAR.

IN one of the Southern cities the members of the Craft who have a residence there, under the lead and direction of the Grand Master of the State in which the city referred to is located, visited the Northern prisoners of war, who were confined in jail, and ascertained who among them were Masons. A few days subsequently a suit of clothes was provided for each of the Brethren, and steps taken, to have good and proper food furnished to the well, and appropriate nourishment and medical attendance to such of the Brethren as were sick or suffering from wounds. It is gratifying to receive such evidence that the great cardinal principle of the Craft still exists, and that Freemasonry still performs her benign and holy mission. In the present instance, fifteen of the relieved Brethren hailed from this jurisdiction. Brethren, let us treasure this instance in grateful remembrance, and keep in view the Divine mandate, " Go thou and do likewise !"—*N. Y. Dispatch.*

STROLLS AMONG THE WORKMEN.

NO. 7.

Dear Brother Moore—I told you last month that in the beginning of the last century the necessity for an effective and stable government manifested itself to the Masonic Fraternity, and that a Grand Lodge was organized, in manner and form, resembling those of the present day, possessing dignity and power and the same elements of perpetuity. Of course you must not understand that there was no system of Masonic government whatever before that time. Contrary-wise, there was a system, ample enough in its functions, to embrace the wants of the Craft generally, and which, by the minute and careful supervision of a Grand Master, effected the full purposes of the Institution, and was well adapted to the peculiar habits of the people in those ages.

The Lodges were "just and regular,"—as much so at that time as they have ever been since,—otherwise no one could have been made a just and regular Mason. In the regulations made in General Assembly, Dec. 27th, 1663, we find, " That no person, of what degree soever, be made or accepted a Freemason unless in a regular Lodge, whereof one is to be Master or Warden in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Freemasonry."

Under all phases of political systems which prevailed in those ages, the Masonic orb pursued its undeviating course in perfect disregard of external circumstances, accomplishing its laudable purposes. It was perfect within itself—not at all dependent upon the result or consequences of changes in other institutions, either political or social. Its system of government was republican in its spirit; hence its affinity with the natural impulses of the human heart. In establishing a Grand Lodge the representative feature was most prominent, showing clearly the intuitive principle in man for self-government. It is somewhat remarkable that, even in the present day, the system of Masonic government, with this principle of freedom most conspicuously interwoven with its general regulations, lies quietly in the bosom of tyranny and despotism, without exciting, to any degree, their jealousy and distrust. Nay, potentates themselves enter heartily into the spirit of the Institution, and either take its executive head or become active in its government. It is idle to suppose that the Masonic Institution bears the character of despotism, as some *ignorantly* assert. Its wide spread arms embrace men of every country, sect and opinion, obviously showing that there is ample room for freedom of thought and expression. Men who are brought within its folds are made Free and Accepted Masons.

It was the custom of the Brethren in the olden times to meet in general assembly once a year, at which time they participated in, and enjoyed an abundant supply of the substantials and delicacies common in that day, and withal a "hearty good cheer." It was doubtless an exhilarating feast to both soul and body. The festivities of the occasion afforded the means of an interchange of sentiment and good feeling. They excited the liveliest emotions of love in the mingling of hearts. Those happy hours were well calculated to bind together the brotherhood in a personal tie of undying friendship, which, when united with the fraternal bond and other Masonic attractions, entwined their hearts beyond the possibility of a separation.

In parenthesis, allow me to say, and without wishing to shock your moral, nervous sensibilities, that the abandonment of this custom of periodical or occasional feasts has added nothing to the sociality or attractions of the Order. In England and upon the continent, and in some of the old jurisdictions in this country, this practice is continued and still meets with favor. You must not be surprised to learn that I am *old-fashioned* enough to like and approve this old *Masonic* custom. I am not startled by the *bug-bear* which appears to haunt the imagination of those of our exceedingly sensitive Brethren who see demoralization in every indulgence of the kind. It does not follow, necessarily, that because the members of a Lodge have a dinner or a supper, that there must be at the feast intoxicating drinks; nor is this the case in many of the jurisdictions in this country, in which the custom is preserved.

It was at the annual feasts that the Brethren chose a Grand Master, who had then, as now, the chief government of the Craft. All that bore a resemblance to legislation was also done on these occasions. Rules were enacted and charges set forth which controlled and gave tone to the Institution. It was the duty of the Grand Master to see these regulations enforced, at the same time exercising a general supervision over the Craft to the full extent of the executive functions of his office, and, as occasion required, to exercise judicial authority. Doubtless the powers of the Grand Master were less circumscribed or controlled then than they are esteemed to be now; and yet, whatever were his powers and privileges at that period, are his inherent prerogatives at the present time; nor can he be deprived of them.

I regard the office of Grand Master as far above the grade or position of a G. Lodge. It is an office of great honor, dignity and power; its possessor claims of the Brethren reverence and submission, and a fastidious obedience to his Masonic edicts. He, like the king, can do no wrong. He is beyond judicial accountability or penalties, except he should lose sight of his exalted position and commit a fault requiring a *special* enactment in his case. He presides over the Grand Lodge during its deliberations, and has the power to prevent the passage of general or local regulations, if they are in conflict with the ancient Landmarks of the Order, and possesses the power to veto any unconstitutional act of the body. He is the Grand Master of Masons in the jurisdiction in which he resides, and not simply the Grand Master of the Grand Lodge, as some erroneously suppose. Occurrences are rare in which Grand Masters abuse and usurp authority beyond their constitutional limits; but whenever this is the case, they bring upon themselves obloquy and the contempt of all good Masons, which of itself is sufficient, doubtless, to deter them from committing any such offence. A Grand Lodge is a legislative body, possessing executive and judicial powers, and differs from State Legislatures in this particular. Although, while in session, it possesses in its attributes more extensive powers than pertain to the office of Grand Master, yet, in the very nature of things, it cannot command the reverence or *excite* the same love and esteem that is given to a Grand Master. Expressions and sentiments, which may with great propriety be used toward him, would be exceedingly inappropriate when applied to a Grand Lodge. The one has blended with his office the nature and nobleness of the man. He has feelings, he has a heart, and can "weep with those who weep, and rejoice with those who rejoice:" he has a soul and can sympathize, while, on the other hand, a Grand Lodge possesses neither faculty.

We cannot without excessive ignorance say that a Grand Lodge "*can do no wrong*," or attribute to it infallibility. It is true they are composed in part of gentlemen of high respectability and intelligence, and deservedly hold a prominent place in the estimation and esteem of their Brethren; but there are others who, although they may hold a high social position, are young and inexperienced, with but little discretion it may be; others who are good at heart, but without sound judgment; others who are ignorant of Masonic principles, and less blessed with letters; while there are others heedlessly perverse and immoral. This being so, is it not rational to suppose that these bodies can and do err often in their acts and decisions? and are even more vulnerable in this particular than a wise and discreet individual would be who might be chosen Grand Master.

I may be wrong in holding these sentiments toward Grand Lodges. If so, then I have always been in error, and have viewed these bodies through jaundiced eyes, and yet I am second to none in according to them all the honors which attache to so high and honorable a position, or who would submit more willingly to their mandates and decisions, however erroneous they may be.

I will continue these random reflections about Grand Lodges in the next number.

In the bonds of fraternal love I remain yours truly, D.

THE ORIGINAL FREEMASONS.*

Between the years 568 and 774 the Longobards, a German race, overrun the whole of Italy, and at last settled themselves in its northern plains, which have since been called after them—Lombardy. They became Christians; and until this day the kings of Lombardy are crowned with an iron crown, so called from a nail which is said to have been taken from the cross on which the Saviour was crucified being rivetted into it. The Lombards grew into a clever and great nation after the fall of Rome. The round-headed characters used in writing at the present day were invented by the Lombards. Book-keeping, banks, bills of exchange, commercial and maritime laws, public loans, and many other things useful to industry and commerce, all originated in Lombardy. The kings, lords, and municipal bodies of the country, combined in promoting talent and industry. For this purpose it was enacted that every one who wished to become an artificer should study for a certain number of years—that is, serve an apprenticeship; associations of artificers were formed, to which were given exclusive privileges in carrying on their trades, and these associations were called free corporations and

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*This article is from the English "Gloucestershire Chronicle," and though its theory as to the origin of Freemasonry may not be generally credited, its history in other respects will be accepted by Masonic scholars generally.—*Editor.*

guilds. One of these guilds was formed by the Freemasons, who carried the architecture of their country throughout the whole of Europe.

The Freemasons, it is often asserted, originated in the building of the Tower of Babel. Other persons, again, say that they are only so old as the building of Solomon's Temple. It is also asserted that there is nothing to support these notions, not even a tradition. Some historians have fancied that a peculiar Masonic language may be traced in the reigns of Charlemange the Great, and have therefore maintained that Freemasonry existed in the seventh century in France and England; but it is far more probable that it originated, as we have said, with the Lombards, in a later century; but it is certain they first made use of that body.

The Masons of Lombardy having joined themselves into a guild in common with other trades, the better to enjoy the exclusive benefit of their "art and mystery," as indentures of apprenticeship even now say, they initiated only those who were to form members of their body; they bound them to secrecy by imposing oaths; they carefully concealed, and even destroyed, documents which might disclose their knowledge; they formed a secret language, that they might describe their art to each other without uninitiated persons understanding them; and they formed a code of secret signs that they might recognize each other as Masons, though personally unknown to each other, and keep strangers from getting into fellowship with them. They became very skilful masons and bricklayers, especially the inhabitants of Como, who were, therefore, distinguished by the name of "Masters from Como;" and the Lombard kings having been very zealous in spreading the Christian religion, the Freemasons were largely employed in filling their dominions with churches and monasteries. Lombardy having at length been covered with these edifices, the Freemasons spread into other countries in search of work. They became troops of laborers following in the tracks of the Christian missionaries, and building the churches required for the converts; in fact, no sooner did a missionary reach a remote place to convert the inhabitants than a troop of Freemasons appeared ready to raise a temple in which they might worship. The Popes of Rome, under these circumstances, were induced to grant protection to the Freemasons in all the countries under the influence of the Latin or Romanist Church; they were furnished with papal bulls confirming the corporate powers given to them by the kings of Lombardy; granting them exemptions from the laws and taxes which affected the natives of the countries in which they worked; empowering them to fix the price of their labor, and forbidding their native sovereigns from encouraging their own subjects to compete with the Freemasons in their trade, on pain of being treated as rebels. All workmen were, in short, required to obey the authority given to the Freemasons, on pain of excommunication; and this was justified by the example of Hiram, King of Tyre, when he sent architects to build the Temple of Solomon.

The Freemasons were divided into troops or Lodges, the whole troop was governed by a surveyor, and each ten of its members were governed by a warden. They came organized in this manner when required to erect an edifice. First, they built temporary huts for their own accommodation; then the different departments set to work, each under its own warden. Whilst each ten men had a particular duty assigned to them, they all labored in carrying out one common design. One calculated the weight and pressure of the arches; another fashioned the forms of the pillars, buttresses, and pinnacles; another raised the walls; another carved the stonework; and so on. The organization of the Freemasons thus led to a subdivision of labor, and this to excellence and speed in all parts of the work, as it does in making a pin or a watch. Hence it is that in the ancient Gothic structures which are the work of the Freemasons, nothing has been done in a slovenly manner; the crypt, which is always buried in darkness under ground, being often decorated with carving as beautiful as that of the nave which is exposed to the light of day. As an edifice advanced they sent for more of their Brethren; and being authorized by the Pope, backed by kings, and upheld in public opinion by the sanctity of their work, they demanded and obtained materials, carriages, and manual assistance from the neighboring gentry. They also imposed conditions on the parishes in which they labored; thus a covenant was entered into between a Lodge of Freemasons and the Church Wardens of a parish in Suffolk, during the reign of Henry VI., amongst the stipulations of which is that every Freemason should be furnished with a pair of leather gloves and a white apron, and that a Lodge, properly tiled, should be built for their meetings at the expense of the parish.

The privileges conferred upon the Freemasons, the usefulness of their services, and the great wealth which they obtained, tended to swell their numbers greatly. People in all countries sought admission into their ranks; in fact, no man could work as a Mason without being a member of one of these guilds. Thus a knowledge of architecture was diffused from Italy wherever the Latin Church spread. As architecture gave dignity to the rites of religion also, the clergy joined the Freemasons that they might learn how to practice the art. Bishops, abbots, and simple priests gave designs for churches and other ecclesiastical buildings, while the inferior clergy executed the artificers' work, and by these many of the earliest structures were raised. Whilst war was the pastime of kings and the employment of the people, the clergy in their monasteries were the industrious bees of the community. Often when a new church was required the abbot or superior gave the plan, and while some of the monks raised walls, others amongst them wrought the sculptures. It is no wonder that architecture spread when it was patronized by powerful kings, carrried on by a learned clergy, and regarded as a holy work.

The existence of Freemasons accounts for a fact which might otherwise be unaccountable; we mean the striking resemblance which pervades the early Christian buildings in all countries. The principles were derived from one source, Italy; the builders belonged to one body of men, the Freemasons; they were in constant communication, and every improvement, even the most minute, became the common property of the whole Order. Hence it is that the churches in the north of Scotland are exactly the same as those in the south of Italy. Hence improvements spread with such marvelous rapidity as to appear almost simultaneously in different countries; and we have a remarkable instance of it in the fact that Gothic architecture spread throughout the west of Europe so suddenly that it is impossible to determine where it originated.

Freemasonry was at its height in the tenth century. An idea became prevalent amongst Christians that Christ would re-appear on earth 1010 years after His death upon the cross, and that the world would come to an end. For many years preceding, then, very few churches were built, and those which existed were suffered to fall into decay. But when the time had passed, and the idea proved to be a delusion, people aroused themselves from this fear of death, and desired churches that their souls might be saved. Then the Freemasons scattered themselves far and wide; strong in their union, protected by the great and powerful, receiving asylums in the religious houses, finding work to be done everywhere; they poured out of Italy through the west, proceeding further and further, advancing from country to country, from Italy to Germany, from Germany to France, from France to Belgium, and from these places crossing the sea into England.

But as civilization rose Freemasonry fell. The Pope's power was diminished; the natives of each country asserted their right to work; native skill increased; and native sovereigns regarded these foreign workmen with jealousy. The secret signs and practices of the Freemasons brought suspicion on them; they were deprived of their privileges in some countries; they were expelled from others; and as their services were no longer indispensable, the clergy and laity withdrew their patronage from them. At length the Freemasons ceased to be architects, and the guilds expired.

MARTINISM AND RUSSIAN FREEMASONRY.

Martinists were a sect of Russian dissenters which arose in the beginning of the present century. It derived its name from the Chevalier St. Martin, a native of France, who, while infidel philosophy was exercising almost undisputed sway over the public mind of that country, set himself with his whole heart and soul to diffuse the doctrine of pure, practical Christianity, though undoubtedly tinged with a considerable admixture of mysticism. To spread his principles the more widely, he made use of the Masonic Lodges, but met with comparatively little success in France, except in the Lodges of Lyons and Montpelier. The doctrines of St. Martin were imported into Russia by Count Grabianka, a Pole, and Admiral Pleshcheyeff, a Russian, both of whom were successful in introducing them into the Masonic Lodges in that country, where they soon met with very wide acceptance. The Martinists at length became a very numerous sect, including in the list of their members some names of rank and influence. The favorite authors whose writings they chiefly consulted, were, besides St. Martin himself, those of the German Pietistic-school, such as Arndt and Spener. But the object of the sect was not so much to cultivate a speculative as a practical Christianity, by seeking to do good to all within the sphere of their influence, not only performing deeds of charity to the poor, but as far as possible, the extension of education and literature. The principal seat of the Martinists was the city of Moscow, where they established a typographic society for the encouragement of learning; and to accomplish this important object they purchased all the manuscripts, whether in prose or poetry, which were offered to them, publishing, however,

only such as appeared worthy of seeing the light. Their countenance was chiefly given to those writings which had a religious or moral tendency. Many of the works published by this society were translations from foreign language, but some very valuable original works, literary, scientific, and religious, were issued with their sanction. They established also a large library, chiefly consisting of religious books, to which all were admitted who were sincerely desirous of acquiring information; a school was founded at their expense; and deserving young men were assisted in carrying forward their studies, either in the country or at foreign universities. To the seasonable aid thus afforded, Karamsin, the talented Russian historian, was indebted for his education at the University of Moscow. Many of the Martinists, unable to contribute money in order to carry out the plans of the society, devoted their time and talents to works of benevolence, and more especially to the alleviation of human suffering. Some of this noble class of men sacrificed large fortunes, and even submitted to great privations, in order to fulfil the designs of this charitable and useful institution. The Martinists became, in process of time, a numerous and highly respected body of men, and their influence was daily diffusing itself more and more widely among the Russian people. Men of all ranks, in Church and State, hastened to join the Lodges of this noble band of *Freemasons*, which bade fair, had it been permitted to continue its operations, to be eminently instrumental in promoting the cause of Christianity and true civilization throughout the whole Russian Empire. But the rapidly increasing fame and influence of this noble sect, and more especially of their typographic society at Moscow, which was working wonders by means of the press, awakened suspicion and jealousies in the mind of the Empress Catherine II. She resolved, therefore, to put forth her utmost efforts to crush the sect; Novikoff, one of its leading and most active members, was imprisoned in the castle of Schlusselburg; several of the nobles who belonged to it were banished to their estates, and several religious books which it had issued were seized and burnt as being subversive of the good order of the country. At the death of Catherine, the Emperor Paul, who succeeded her on the throne of Russia, liberated Novikoff, whose tragic story is thus briefly told by Count Krasinski:—"He recovered his liberty, but found a desolate home, his wife was dead, and his three young children were a prey to a terrible and incurable disease. The Emperor Paul, whose mad outbursts of despotism were the results of a mind diseased by a keen sense of wrong, inflicted upon him by his own mother, but whose natural character was noble and chivalrous, demanded of Novikoff, when he was presented to him on his liberation from the fortress, how he might compensate the injustice that had been done to him, and the sufferings to which he had been exposed. 'By rendering liberty to all those who were imprisoned at the same time when I was,' was Novikoff's answer. The labors of the Martinists, as a body, were completely checked by the persecution which they had suffered under Catherine, and they contented themselves during the reign of Paul with quietly propagating their opinions in their individual capacity. Under Alexander I., however, who was somewhat inclined to religious mysticism, the Martinists recovered, for a time, their influence in Russia, and Prince Galitzin, one of their number, was intrusted by the Emperor with the ministry of religious affairs and public education. The imperial councils were now guided by men of piety and patriotism ; bible societies were openly promoted by the government, and religious books published by sanction of the Emperor. But matters completely changed on the death of Alexander. His brother Nicholas, who succeeded him, adopted a different line of acting. He suppressed bible societies, discouraged the progress of liberal religious tendencies, and by his whole course of policy, put an effectual check upon all the operations of the Martinists, and led to the total disappearance from the face of Russian society of a sect or body of men of whom any civilized country might well be proud.—*Gardner's Faiths of the World.*

“OUR HOLY AND OUR BEAUTIFUL HOUSE.”

This was the holiness and beauty of the temple of Solomon, the wonder of then existing and subsequent ages: that magnificent building—*magnificent*, not in size, for many a Parish Church have we seen larger, but magnificent in the number, the variety, the cost, the richness, and the splendor of its adornments—surpassingly *magnificent* in the *wisdom* that contrived it, the *strength* that supported it, and the *beauty* that was so chastely yet so richly conspicuous in every part of the building—*magnificent* in the peace, harmony and fraternity that existed among the workmen engaged in its erection, for, it will be remembered, that, during the seven years it was in construction, such were the arrangements of Solomon, that not the slightest manifestation of discontent or dissatisfaction was ever exhibited by any of the 153,000 persons employed at the building—*magnificent* in the order of its construction, for there was not heard the sound of axe, hammer, or any tool of iron as it rose in its silent majesty to lose itself among the clouds—*magnificent* in the eloquence of its *symbolism ;* for, like its model and prototype the tabernacle of Moses, the Temple of Solomon was ordained of God to be a type of heaven, the dwelling-place, the abode of Jehovah ! Its three grand divisions were symbolical of the Universe. The outer courts, or grand floor, and the middle chamber were emblematic of the earth and sea, which all men might approach ; while its Holy of Holies, whose threshold no mortal dared to cross, where the Shekinah—the visible manifestation of the God of Hosts—was always present, and where the High Priest alone, and only one day in the year, entered and with fearful solemnity pronounced the name Jehovah, the great I Am, the Glorious Architect of the world, was an appropriate type of the dwelling-place of our Creator.

Well might Isaiah, in alluding to a building of such splendor and magnificence, call it “Our holy and beautiful house.” But this holiness and beauty are equally applicable to every Church and Chapel erected for, and dedicated to, the worship of God. It is equally his temple—the place where prayer and worship are offered to Him—with that on Mount Moriah, which was composed of cedar, of silver and of gold—and ornamented with blue and scarlet and fine twined linen. Although the outer porch with its pillars, Jachin and Boaz, may be absent; although you ascend not by a flight of winding stairs to the middle chamber, although the Ark of the Covenant and visible *Shekinah* be not there, All-Saints Parish Church is still the House of God—Our holy and our beautiful house.—*Anon.*

ORGANIZATION

OF THE

M. WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE

COMMONWEALTH OF MASSACHUSETTS, FOR 1862.

M. W. William D. Coolidge, of Newtonville, Grand Master.
R. W. Marshal P. Wilder, of Dorchester, Deputy Grand Master.
“ Henry Chickering, of Pittsfield, Senior Grand Warden.
“ Peter C. Jones, of Newton, Junior Grand Warden.
“ John McClellan, of Boston, Grand Treasurer.
“ Charles W. Moore, of Boston, Recording Grand Secretary.
“ Charles L. Woodbury, of Boston, Corresponding Grand Secretary.
W. Rev. Samuel Osgood, D. D., of Springfield, } G. Chaplains.
“ Rev. T. J. Greenwood, of Malden,
“ William D. Stratton, of Melrose, Grand Marshal.
“ William H. Sampson, of Boston, Senior Grand Deacon.
“ C. C. Dame, of Boston, Junior Grand Deacon.
“ D McB. Thaxter, of South Boston, } Grand Stewards.
“ Henry F. Thomas, of New Bedford,
“ Wm. F Salmon, of Lowell,
“ C. J. Cleveland, of East Boston,
“ James A. Dupee, of Boston, Grand Sword Bearer.
“ Isaac Cary, of Newtonville, } Grand Pursuivants.
“ J. W. Barton, of Boston,
“ Benj. F. Nourse, of Cambridgeport, } Grand Lecturers.
“ E. D. Bancroft, Groton.
“ Samuel H. Gregory, of Boston, Grand Chorister.
“ Irving I. Harwood, of Boston, Grand Organist.
“ Eben F. Gay, of Boston, Grand Tyler.

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“	William Sutton, of Salem,	“	2.
“	William S. Gardner, of Lowell,	“	3.
“	Chester L. Chamberlain, of Milford,	“	4.
“	Enos Loring, of Hingham,	“	5.
“	Henry Goddard, of Worcester,	“	6.
“	James M. Cook, of Taunton,	“	7.
“	Rev. R. S. Pope, of Hyannis,	“	8.
“	William S. Shurtleff, of Springfield,	“	9.
“	E. P. Graves, of Greenfield,	“	10.
“	John K. Hall, of Somerville,	“	11.
“	William W. Baker, of Boston,	“	12.
“	George H. Kendall, Deputy for Chili, South America,	“	13.

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GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth was organized, and its officers for the current year duly installed, on the evening of the 27th ult., in the presence of a large assemblage of the Brethren. It was the second inauguration of the M. W. WM. D. COOLIDGE, Esq., as Grand Master, and was an occasion of much interest. At the conclusion of the ceremonies of installation the Grand Master read his annual address, which we give below. This was followed by the following Ode, written for the occasion by R. W. Brother JOHN K. HALL :—

Supreme Grand Master! we to thee
Again as suppliants bow the knee;
Our labor here can nought avail;
Without thy aid all efforts fail.

Let our Grand Master be thy care,
And let him thy rich blessings share;
Guide and instruct him by thy grace,
With wisdom to adorn his place.

Restore once more o'er all our land
That scene of a united band,
Where heart and hand in concert move,
And join in deeds of heav'nly love.

Unite again that broken chain,
From Ocean to our Western plain,
And to the North and South once more
That peace and harmony restore.

While prosp'rous we thy care forgot,
Unmindful of our pleasant lot;
Not heeding that by God 't was given,
To lead our thoughts to thee in heav'n.

But now let grateful incense rise;
The contrite heart thou 'lt not despise;
Accept our tribute we implore,
God of our fathers! bless once more.

This was followed by an eloquent and fitting Address by Rev. WM. R. ALGER, who never fails to interest and delight his audience. Old Hundred was then sung, and the Brethren were dismissed with a benediction by Rev. Brother W. T. GREENWOOD, of Malden, one of the Grand Chaplains.

ADDRESS OF THE GRAND MASTER.

Never, Brethren, in the history of this Grand Lodge have we been permitted to assemble when first of all we should acknowledge with more heartfelt and sincere gratitude the protecting love, the ever watchful and guiding care of a divine Providence than this on which this evening we are convened. When, as

I addressed you from this spot just a year ago, as I entered on these duties with a heart full of hopeful gladness, how little did we think of what the coming year was to develope, yet through it all our work of usefulness and charity has been blessed; and reverently and devoutly do I desire to acknowledge our dependence, and implore the continuance of divine aid to guide our deliberations in the future, in the words, that

"As He was with the fathers, so may he be with us."

Let me express to you, Brethren, how profoundly I appreciate the distinguished honor you have conferred upon me, and the sincere gratitude I feel at this renewed expression of your confidence and brotherly regard.

I judge by my own heart, Brothers, that I touch the key note in yours, when, at this early period of my annual address, I speak to you of our country. I know the intense excitement in which every one of you has shared the past year. I know it by your correspondence with me and by my frequent visits among you; and therefore while I admit most fully that sectarianism and political disputation has no place in the Lodge-room, love of country, honor, valor, fidelity, truth and justice have a place, and that on these themes you will bear with me; and while we are in the midst of this excitement and strife, and this outbreak of folly, madness and crime is being forced upon us by a portion of our people, let me, Brethren, if I can by any word of mine cheer your hearts to duty, and strengthen your trust in an Almighty Guide and Protector, let me utter a few thoughts at this time, and see if the principles of our institution do not guide us aright in this trial of our faith.

Our country had become enervated by prosperity and her officers corrupt and unfaithful; degeneracy was apparent; honesty, patriotism and subordination were dying out in our land; and as the lightnings of Heaven clear and purify, so this nation requires purification as by fire. Through this wholesome discipline we are passing; but if we will open our ears and our minds to the voice, almost audible, speaking to our hearts, and learn the lessons taught of purity, self-sacrifice, honesty, patriotism, and subordination; if respect for established usage, respect for age and authority so lamentably deficient in our day; if these are the lessons learned by such hard trials, our country will rise again, put on her beautiful garments, and be our pride and glory, and the hope of the world.

Let us show as Masons, by our example, this spirit of loyalty, subordination and fraternity, and the time will soon come when our prayers will be answered and this great madness be rebuked, our nation redeemed, and the end be glorious, and its great consummation be, a purified, patriotic, united, invincible and happy people—when our

"Hopes shall change to glad fruition,
Faith to sight, and prayer to praise."

Brethren, I might dwell on this theme, but I must hasten to the business portions of my address, and I am detaining you from the music of that voice we all so much love to hear.

Notwithstanding the preoccupancy of our minds, and the intense anxiety which has pervaded all your hearts, the work of the Lodges has gone on to an unexpected extent, and there is but little falling off during the past Masonic year in the number of initiates. Number of Lodges in our jurisdiction is 121.

The number of initiates in 1858 was 1323; in 1859 there were 1188; in 1860 one thousand one hundred and seven. It cannot be reasonably expected that the present year will bear any proportion to the few preceding ones; but, Brethren, this I do not regret; it will be well for us to stop and breathe a while, and to let those who have borne this burden and heat of the day rest from their labor, and give them and all an opportunity to look back over the work that has been done, and gather strength for the present, and hope for the future; it will enable the Brethren to become more and better acquainted with each other, and the circumstances of the present year will afford many opportunities for the practical workings of our institution, which a continued course of prosperity does not afford. We are to show that our institution is no idle pageant, but that our symbols have inculcated duties in our hearts, and we must show that we are ready and willing to exemplify those duties in our lives; and though there may be fewer applicants for admission, keep the standard high and lofty, and remember that the honor of the institution is in your keeping, and see to it, that none but those possessing high moral, social and intellectual qualities are admitted to share our honors and our happiness.

The following Dispensations have been granted to new Lodges the past year:—

February 22. Lodge at South Dedham, to Brother Addison Boyden and others.

May 6. Bay State Army Lodge, 3d Regiment, to Brother Timothy Ingraham and others.

July 13. Pythagóras Lodge, at Marion, to Brother John D. Allen and others.

August 12. Massachusetts Army Lodge, No. 2, 16th regiment, to Brother Leander G King and others.

September 16. United Brethren Army Lodge, No. 3, 17th regiment, to Brothers John F. Fellowes and others.

October 17. Fraternal Army Lodge, No. 4, 25th regiment, to Brothers Joseph B. Knox and others.

November 4. Bunker Hill Army Lodge, No. 5, 2d regiment, to Brother George H. Gordon and others.

December 24. Union Lodge, No. 6, in the 1st regiment of Massachusetts Cavalry, to Brother M. A. Moore and others.

Lodges have been Constituted and Consecrated; Corner Stones Laid, and Halls Dedicated at the following places:—

January 2. Constituted and Consecrated Hammatt Lodge, at East Boston, and Installed its Officers.

January 17. Constituted and Consecrated John Warren Lodge, at Hopkinton, and Installed its Officers.

June 21. Constituted and Consecrated Dalhousie Lodge, at Newton, and Installed its Officers.

September 20. Constituted and Consecrated John Hancock Lodge, at Methuen, and Installed its Officers.

September 20. Constituted and Consecrated Pacific Lodge, at Amherst, and Installed its Officers.

April 15. Laid Corner Stone of St. John's Episcopal Church, at Lowell, by Br. G. W. Warren, D. G. M.

May 30. Laid Corner Stone of First Universalist Church at Chelsea.

June 12. Laid Corner Stone of Howard Methodist Episcopal Church, at Cambridgeport—present the Grand Lodge.

January 22. Dedicated a new and most commodious Hall, at New Bedford, and Installed the Officers of Star in the East and Eureka Lodges.

January 28. Dedicated new Hall, at Southbridge, and Installed the Officers of Quinebaug Lodge.

June 24. Dedicated new Hall at Newtonville.

September 20. Dedicated new Hall at Methuen.

September 21. Dedicated new Hall at Amherst.

November 12. Dedicated new Hall at Worcester for Montecute Lodge, and Installed its Officers.

We are largely represented in the army of the United States. We have the names of more than three hundred Brethren, a large portion of whom are officers. We have granted them six Lodges, and have done all that we could to spread over them the ægis of our protection. We watch them with parental solicitude, and I am grieved to say, that among those held as hostages in Richmond, is our worthy and well beloved Brother, Capt. Bowman, Past Master of the Lodge at Clinton. Every effort that we can lawfully make for his exchange or relief, will be made, and so of all others of our band. You will unite your prayers, Brethren, for their safety and their honor; cheer them with your best words and counsel; and should they fall, honor their memories, and embalm their good deeds and heroism in the history and archives of your Lodges.

I take this occasion to mention how largely I am indebted to the District Deputy Grand Masters for their zeal and devotion. I have been most effectively aided by you, my beloved Brethren, and I most cheerfully acknowledge the great obligations we are under to you, for your prompt and generous devotion of time and talent to your duties. Nor can I omit to mention, in this connexion, how much my own duties have been relieved by the enlightened and sound knowledge of Masonic Jurisprudence of the Recording Grand Secretary. His pocket edition of the Trestle-Board and Digest of Masonic Law has been of great service to me, and should be in the hands of every Brother desirous of perfecting himself in Masonic culture.

Our beloved Brother, the D. D. G. M. of the Second Masonic District, has again placed us under obligations by his generosity; but as he is so continually doing these kind acts, to recount them would be more than my space will permit.

Let me recommend to you, Brethren, as far as in your power, to add to the impressiveness of our ritual the cultivation of music in your Lodge-rooms. The Grand Lodge have set an example, and we have had our spirits exalted and gladdened to-night by the stirring notes of the organ and the voices of our people in glad and holy unison for the return of peace in our land. Music is the language of love, gentleness, kindness, devotion, and how much it adds to the sunshine of our lives! The introduction of music will increase your enjoyment, elevate your taste, and add great impressiveness to your services.

I again commend to you that Lodges of Instruction be multiplied among you. Five or six contiguous Lodges might, with great profit and pleasure, unite, and delegations of five or ten from each, would make a most happy re-union of Brethren, meeting at each place once or thrice in a season, adding much to the pleasure of social intercourse, and by the employment of a lecturer, to a uniformity of work in our jurisdiction.

Let me say to you, Brethren, that the violation of the Constitution in the appearance at our communication of so many Brethren without their jewels, has become an evil and an interruption, to which I know you will most readily apply the remedy; and I take occasion here to state, that no officer of a Lodge can transfer his jewel to another, or appoint another to represent him in G. Lodge.

And now, Brethren, I close as I began, exhorting you to be loyal to your Government and faithful to your vows. We are not a political but a philanthropic and conservative institution, and throughout our land, whatever our political differences, we are a unit still, and come what will, we will do all we can to keep it so.

> "Let us, then, be up and doing,
> With a heart for any fate,
> Still achieving, still pursuing,
> Learn to labor and to wait."

And wherever distress exists, there we can alleviate, if we cannot avert. Let us look up with a confiding spirit, and believe that if we merit it, we shall be guided right, and whether passing through the sunshine of prosperity, or under the cloud of sorrow, still it is a Father's hand that is leading us; and "Though the labor of the olive should fail, and there be no fruit on the vine—though the flock be cut off from the fold, and there be no herd in the stall, yet will we joy in the Lord, and *trust* in the God of our salvation."

PRESENTATION.

We noticed, very briefly, in our issue for November last, the presentation of a Sword by the members, and a Bible by the Chaplain, of Mount Vernon Lodge, Malden, to Past Master George D. Allen, 1st Lieut. of the 5th Massachusetts Battery. Since then a full account of the interesting proceedings has been published in the Malden Messenger, which we should be pleased to transfer entire to our pages could we conveniently spare the necessary space. Not being able to do this, we content ourselves with laying before our readers the following eloquent extracts from the presentation speeches, which were uncommonly beautiful and appropriate. The first is from the address of Brother W. H. Richardson, Jr., Senior Warden of the Lodge:—

PRESENTATION OF THE SWORD.

And now, my Brother, I present to you, in the name of the members of Mount Vernon Lodge, this Sword with its accompaniments, the free gift of those whose love and esteem you have fairly won; and if but one act were necessary to cement forever the high regard of every member of this Institution, the step you are about to take would call it forth.

Take it, my Brother, and may the noble cause in which you are engaged give to its edge a keenness, and to your arm a vigor, that shall conquer every opposing foe: may every flash of its glittering blade leave one rebel the less: may you never draw it ingloriously nor sheathe it dishonorably, and with it may you carve a name that shall shine as clear and undimmed as the polished surface which it bears.

We do not forget that the name of Allen bears an historic glory, and a revolutionary memory that will never die; and may you emulate that steady patriotism and unflinching courage which make the names of Allen and Ticonderoga the watch-words of victory. Remember that

> "In peace there 's nothing so becomes a man
> As modest stillness and humility;
> But when the *blast of war* blows in his ears,
> Then imitate the action of the tiger."

You will now have an opportunity to exemplify those cardinal virtues which are the true tests of the upright Mason, prominent among which stands fortitude, "that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger when prudentially deemed expedient." You are now to exchange the gavel for the sword, and thereby discharge the duties you owe to the laws under which you live, keeping steadily in view the allegiance due to your country.

These spurs, too, are emblems of honor, suggestive of that open-eyed vigilance which is ever ready for the word of command, come when it may; requiring, as Napoleon used to term it, a sort of "two o'clock in the morning" courage, and demanding great discipline, and great enthusiasm to guard against surprise. It is said of Suwarrow that even in peace he always slept fully armed, boots and all, and when he wished to enjoy a very comfortable nap, he used to take off one spur. Let his ready zeal be to you a lesson of fidelity.

Think not, my Brother, because you leave us you will be forgotten. Oh! no, we shall follow you to the battle-field, and when the long roll beats to arms, we shall eagerly watch for the first intelligence that speaks of you and your command.

> "Our souls, much further than our eyes can see."

We hope soon to welcome you home again; and may you come with the great army that has preceded you, the heralds of a peace that has been won without a compromise of principle, and may it be a peace that neither tyranny abroad, nor corruption and treason at home, shall be able to overthrow or successfully disturb. So may we see again one Nation, bound together in glittering harmony, controlled by the great central idea of Unity and Freedom, and ready to do the World's work.

And now, having discharged the duty allotted me, I bid you, in the name of Mt. Vernon Lodge! and the glorious fraternity of which this is a branch, God-speed! in your noble mission. You go to join those noble souls who have made the name of Massachusetts, the synonym of martial glory: you go to fill the places of those martyr-spirits who have fallen while bravely contending beneath the shadow of a Nation's Capital for a nation's life!—you go to fight for a principle against those who would ruthlessly and with profane hands destroy this glorious Union, with its priceless privileges and garnered hopes—the impersonation of a constitutional power, created by the people, cemented by the best blood of the world, and eternal in its nature. And although in the visible contest it may at times look dark, and our cause may seem to waver, let us remember that an eternal principle forever renews itself and cannot be successfully overcome.

> "Truth crushed to earth *will* rise again,
> The eternal years of God are hers!"

He must be blind, indeed, who does not see that victory, though postponed, is surely ours. Events march, and every hour sees that sentiment so dear to the American people, "Liberty and Union," deepening with irresistible power.

The defeat at Bull Run and Lexington were only temporary checks, shocks, which were required to awaken you and millions more, to the importance of the achievement of that greater glory which is to come—*sure as the Will of God.*

Soon shall we see the light of victory gleam from the crest of our young chieftain, McClellan. He will take from their resting places the sacred dust of those who have fallen—the gallant Ellsworth—the daring Greble—the brave and accomplished Winthrop—the heroes who fell at Baltimore—Lyon the lion-hearted—the lamented Baker, and scatter that precious seed until there shall arise an army so numerous, that rebellion shall be forever crushed, and Freedom, Liberty and Union stand forth as the representatives of a redeemed nation. Until that hour shall arrive, let our young men go forth, prepared to conquer or to die; and let this be our benediction upon you—

> "On! on! to the glorious strife,
> *Your* sword *our* freedom shielding,
> Nay resign, if it must be so, even life,
> *But die at least unyielding.*"

PRESENTATION OF THE BIBLE.

[By Rev. T. J. Greenwood.]

Bro. Allen—You are in the midst of a solemn scene. I know that your spirit is overwhelmed with its many affecting considerations, and weighty responsibilities. You have received these tokens of fraternal regard from the members of the Lodge over which you have so happily presided. And in addition to the eloquent words which have borne the presentation, even the gifts themselves, have tongues, to remind you of the trials and difficulties eminent in your way. With a view to turn your thoughts to a higher, a holier, and more welcome theme, may I be permitted to ask you to accept a slight token of my personal and brotherly regard. My Brother, you know my vocation, and the principles of my faith. And though our religious thoughts have not run in the same channel, yet we both reverence the Divine Teachings—the Word of God! And as a minister of that Word, permit me the pleasure of presenting to you, as a token of personal esteem, of Christian affection, and as a witness of the intense and anxious interest with which, for weeks, I have looked forward to the transactions of this hour, and the scenes which may ensue—THIS LITTLE GIFT. I know it is of humble outside seeming; and in this regard but of little value; yet it is no less than the *Great Light of Freemasonry,* which we are all taught to heed.

It is the Word of God. It has treasures for you. It is the record of the Will of my Father—*your* Father—*our* Father—the Father of the spirits of all flesh, leaving to us the glorious bequests of Immortal Good to her children; while it illuminates the pathway in which obedience requires us to walk. In these respects it is of inestimable worth. Its treasures are richer than rubies: they are of more value than refined gold; and all you can desire is transcended by its riches.

It is not, then, for its outward worth or seeming that I present it, but, *emphatically, for its intrinsic value alone!* Not that it may be laid up with the records in the archives of the Lodge as a memorial, even of the transactions of this interesting hour; but that it may be constantly borne with your person, and worn near your heart; that the perusal of its contents and thoughts upon its teachings may employ the leisure moments you may find, in the midst of the busy and exciting scenes in which you may be placed! It will open to your mind treasures which will not be cankered by the rust of earth; and joys that are not startled by the clangor of resounding arms—things which are not wasted by the breath of decay; and thoughts of good to come, transcending the best blessings of this lower world.

Should you live, its pages will speak to you of the preserving goodness of the Almighty Father,—of the constancy of His care, the faithfulness of His guidance, and the fulness and freeness of His everlasting love. Should you *fall,* as fall sooner or later we all must, it will open to your expiring gaze visions of glory and of peace as lasting as the Throne of God.

PRESENTATION OF P. M. DIPLOMA.

[By R. W. John K. Hall, D. D. G. M.]

Bro. Allen—It is not remarkable that from a Lodge bearing the name of that hallowed spot where repose the ashes of the Father of our Country, should go forth those imbued with his sentiments of patriotism, ready to do battle for that country, and to give his life, if need be, for the sacred cause. It is well that Mt. Vernon should respond to the call of duty and patriotism; and since *that* Mount Vernon cannot restore to us our Brother again to fight the battles of his country, since we cannot reanimate his ashes, that we should keep alive his virtues, and send forth those from *our* Mount Vernon who will honor him and the Lodge.

And with this confidence in you, Brother Allen, the Grand Lodge of Massachusetts present you with this Diploma of a Past Master, in acknowledgment of the faithful performance of the duties intrusted to you, certifying that you have been, and trusting that you ever will be, a shining light to your Brethren.

And we feel satisfied that the sword which you have taken up will never be drawn in the cause of injustice or oppression.

> "And may its *hilt* be bless'd by *Faith* in God,
> While you seek succor from his holy word;
> Its *blade* be *Hope,* for while in him you trust,
> He will protect you, for your cause is just.
> But on its *point* let *Charity* e'er dwell:
> The foe once vanquished, hostile feelings quell;
> To him extend a Brother's welcome aid,
> And heal the wounds which sterner duty made;
> So shall *Mount Vernon* look on you with pride;
> While true to them, his virtues are your guide.
> So shall you honor that Masonic name,
> Which he, our Brother, cherished more than fame.

GRAND ORIENT OF FRANCE.*

YOUR committee received too late for review the last year, the Calendar of the Grand Orient of France, from which we gather and translate the following statements.

The Grand Orient of France is composed

1. Of one Grand Master.
2. Two Assistant Grand Masters, appointed by him.
3. Three Grand Dignitaries and Seven Grand Officers of Honor, named in the terms of the constitution.
4. Council of the Grand Master of twentyone members, named by the Grand Orient.
5. All the Presidents or Masters of the Lodges or delegates appointed in their places, but no delegate is admissible without the consent of the Grand Master.

The Grand Master is the supreme head of the Order—the representative of Masonic power with strangers, and the official organ of government. He is the executive, administrative and directing power.

He presides in all Masonic re-unions which occur, announces the decrees and decisions of the Grand Orient, and convokes all assemblies ordinary and extraordinary.

He has the power of suspending the Charters of all Lodges, and all Masons who fail of respect to the laws of the country, or infringe upon the principles and statues of the Order.

He has power to remit all penalties incurred by Lodges or individual Masons.

He can for special reasons delegate his powers to a member of his council, a member of the Grand Orient, or to any other Mason.

The Grand Master with his Council has powers provided by the Constitutions, in matters pertaining to the Grand Orient, its Chambers and Committees. He decides in the last resort upon all appeals of the Lodges, and of individual Masons.

He has power to revoke, to revise, and decide in the last resort, all the affairs which interest the Lodges and the individual Masons.

No member of deputations and visitor can be admitted to the Grand Orient unless he has the rank of Master.

His Royal Highness Prince Lucien Murat is the Grand Master of the Order.

The Constitutions and Rules of Order are given *in extenso*, but our limits forbid their insertion. The following is the list of Grand Masters at the dates specified :—

1725. Lord Derwentwater.
1736. Lord Compte D'Harnoester.
1738. Le Duc D'Antin.
1743. Louis de Bourbon.
1771. Le Duc de Chartres.
1795. Roettiers de Montaleau.
1805. S. M. Joseph Napoleon.
    S. M. Joachim Murat and Prince Cambaceres, Assistant Grand Masters.
1852. S. A. R. Prince Lucien-Charles-Napoleon Murat.

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*Maine Report on Correspondence.

CASE IN JURISPRUDENCE.

WE take the following interesting cases from reports by the Committee on Jurisprudence, in the Grand Lodge of Maine, of which our intelligent Brother R. W. WM. P. PREBLE is chairman:—

BALLOTING FOR CANDIDATES.

The D. D. for the First District reports as follows :—

"In one of the Lodges of the District, at a stated meeting, two applications for the degrees in the gift of the Lodge were acted upon. One of the candidates was *accepted*, and the other *rejected*. At a subsequent stated meeting of the Lodge, the fact appeared that a *Master Mason*, not a *member* of the Lodge, had *acted* upon the two applications named ; and the Lodge then proceeded to re-consider the former action, and *voted* again upon both applications, and elected both candidates.

"The W. M. not feeling perfectly satisfied with the action of the Lodge in the matter, called on me with this statement, before any degree had been conferred on either candidate. It is not necessary for me to recapitulate any reasons here for the rulings made, and I therefore only present the action had in the case. By my direction, the W. M. ordered the Secretary of the Lodge to furnish a full and complete list of all the members of the Lodge, and this was placed in the hands of a trusty and well qualified Brother, who notified all members in person, that could be found in the jurisdiction, of a *special meeting* of the Lodge, and for the purpose of considering the matter in relation to these two applications. A return of his doings was made to the Lodge at the special meeting, by which it appeared that he had endeavored to find every member of the Lodge, and had actually notified nearly all in person.

"I was present at the meeting, and after the Lodge was opened, by request of the W. Master, presided. I stated to the Lodge that I had examined the matter as fully as I had had opportunity to do, and was prepared now to give my decision. The voting at the *first* meeting, upon the application of the candidate who was *accepted*, I *deemed regular* and legal, inasmuch as the person voting, who *was not a member*, could not by any possibility have *changed the result*. In the other case, I deemed that the candidate might be balloted for again, inasmuch as the *result might* have been changed by the vote of the person not a member. The second balloting at the second meeting I deemed irregular—as in the *one instance unnecessary*, and in the other illegal, as *no notice* of such intended action *had been given to the members of the Lodge*. I therefore ordered a ballot to be taken upon the application of the candidate who had been rejected at the first meeting, and he was unanimously elected to receive the degrees in the gift of the Lodge. The gentleman was that evening made a Brother, and is now a M. M. in good standing, and I have no doubt will be an honor and a benefit to the Craft. I have thus presented the matter as succinctly as possible, and ask for the decision of the Grand Lodge upon the decision. I have acted according to the best light I had, and if wrong in my decision, I hope and trust no serious injury will result therefrom."

As the candidate accepted received all the ballots cast, manifestly the illegal vote could not have changed the result, and the second ballot was erroneous.

The candidate rejected might have been black-balled by the illegal vote. The mode recommended and adopted is liable to the objection, that it includes the reconsideration of the ballot when the result was unfavorable; we cannot therefore approve of the course, although in this case every possible precaution seems to have been taken to prevent any complaint of surprise.

The preferable mode in such case would be, for the candidate to present a new petition, which would then take the usual course, and if the rejection was occasioned by the illegal vote, he would be elected. This course is only liable to the objection that it necessitates the delay of a month; while it is the unanimous opinion of Masonic writers and Grand Lodges, that the unfavorable ballot cannot be reconsidered.

NON PAYMENT OF DUES.

The Committee on Masonic Jurisprudence, to whom was referred the decision of the D. D. G. M. in the 3d Masonic District, in 1860, have had the same under consideration, and report. He reports :—

> "In many of the Lodges there is a by-law to the effect that a member neglecting to pay his dues for a certain length of time shall forfeit his membership.
>
> "Under this by-law, after the expiration of the time specified, in some Lodges the Secretary strikes the names of all delinquents from the roll at his own discretion, in others he does it by order of the W. M.
>
> "I have uniformly expressed the opinion that the only proper way to execute this by-law, was for the Secretary to report to the Lodge the names of the delinquents. The W. M. should then order notice to be served on such delinquents to appear before the Lodge, on a designated evening and shew cause, if any they have, why their names should not be stricken from the roll. That this notice should be brought *home* to the delinquents, and on the evening specified, if the delinquents appear, their excuse should be heard, and the Lodge should decide on its validity. If they do not appear the facts should be made manifest to the Lodge ex exparte. And the penalty should only be inflicted by the vote of the Lodge after they had had an opportunity to offer their excuse if they wished so to do. I have reason to believe that this by-law has been sometimes used for the purpose of getting rid of members against whom no charges could be sustained."

No Mason should ever be deprived of his privileges of membership, either in fraternity, or in his private Lodge, without due notice and trial.

BY-LAWS.

The committee are of opinion that a code of By-Laws is not the proper place or Moral Disquisitions, or for establishing and defining the duties of the installed officers of the Lodge, particularly those of Master and Wardens, or for prescribing what shall be the conduct of the members of the Lodge; these all being set forth in the ancient Charges and Constitutions, and in the Installation service, every Lodge must observe them; and if the Master does his duty, there is no danger but the Lodge will be more thoroughly versed on these matters than if their By-Laws, with which very few of the members are conversant, were encumbered by them. It is perhaps well, although some may say it is an encroachment on the rights of the Master, for a Lodge to establish rules of debate; but if established, the committee do not regard them as *by-laws*, or as appropriately included among them.

In these days of intense light, when every farthing candle imagines itself to be a Drummond Light, Solons and wise men innumerable spring forth from every Lodge, and failing of other means by which they can cause their light to shine before men, they conceive the idea that the By-Laws of their Lodge need tinkering, and that they are just the men for the emergency. The consequence is, that although the By-Laws of many of the Lodges have been once sanctioned and approved by this Grand Lodge, yet many of them have been altered so often that very little of the original By-Laws remain. The members of many of the Lodges think that after the By-Laws of a Lodge have been approved by this Grand Lodge, they have the right to alter and amend their By-Laws as often as they please, and that they need not be submitted for approval.

The committee deem this to be a very serious mistake: they fully concur with the decision in Moore's Digest, p 54, that "a Lodge may make its own By-Laws, subject to the approval of the Grand Lodge; but it cannot suspend them, nor any part of them, nor can it rescind, repeal, abrogate or amend them, without the consent of the Grand Lodge."

ANCIENT BANNERS AND STANDARDS.[*]

BANNERS have been in use from the earliest ages, Zenophon gives us the Persian Standard as a golden eagle mounted on a pole or spear. The raven has been regarded from very early ages as an emblem of God's providence, no doubt from the record in Holy Writ of its being employed to feed Elijah, the prophet, in his seclusion by the brook Cherith; and it was a well-known ensign of the Danes at the time of their dominion in this country. In the year 742 a great battle was fought at Burford in Oxfordshire, and the Golden Dragon, the standard of Wessex was victorious over Ethelbald, the King of Mercia. The banners of several of the Saxon Kings were held in great veneration, especially those of Edmund the Martyr, and of Edward the Confessor. The latter displayed as an ensign a cross glory, between five martlets, gold, on a blue field, and which may still be seen on a very ancient shield in the south aisle of Westminster Abbey. When William the Norman set out to invade England, he had his own ensign, the Two Lions of Normandy depicted on the sails of his ship, but on the vessel in which he himself sailed, besides some choice relics he had a banner at the mast head, with a cross upon it, consecrated by the Pope to give sanctity to the expedition. Indeed it has been the practice in every age for the Pope to give consecrated banners whenever he wished success to any enterprise; numerous instances of which might be cited in very recent times. And in our own army down to the present day whenever any regiment receives new banners (or colors, as the modern term is,) the regiment is drawn out in parade, the colors are then blessed by the prayers of the chaplains, and afterwards generally presented to the regiment by the fair hand of a lady of rank or distinction.

The ancient Egyptians used a great variety of standards, each regiment and company had its own peculiar banner or standard, which were consequently very numerous and various in their devices. A beast, bird, or reptile, a sacred boat, a royal name in a cartouche, or a symbolic combination of emblems, were the most common forms. As they appear to have been objects of superstitious veneration that were selected for this purpose, they must have contributed greatly to the enthusiasm so highly valued in battle; and instances are common in all history of desponding courage revived, and prodigies of valor performed on behalf of those objects which were so identified with national and personal honor.

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[*] From the London Freemasons' Magazine.

We have in the Ninevah sculptures some highly interesting specimens of the ancient Assyrian standard, consisting principally of two varieties which may be seen on inspecting these sculptures in the British Museum.

Cæsar has recorded a fine example of patriotism to the credit of one of his own officers when he attempted to land his Roman forces on our shores, and meeting with a warmer reception than they anticipated from the Britons, considerable hesitation arose among his troops, but the standard bearer of the Tenth Legion, with the Roman eagle in his hand, invoking the gods, plunged into the waves, and called on his comrades to follow him, and do their duty to their general and the republic; and so the whole army made good their landing.

Allusions to standards, banners, and ensigns are frequent in the Holy Scriptures. The four divisions in which the tribes of Isreal marched through the wilderness had each its governing standard, and tradition has assigned to these ensigns the respective forms of the symbolic cherubim, seen in the vision of Ezekiel and John,—that of Judah being a lion; that of Rueben a man; that of Ephraim an ox; and that of Dan an eagle.

The post of standard-bearer was at all times of the greatest importance, and none but officers of approved valor were ever chosen for such a service; hence, Jehovah describing the ruin and discomfiture which he was about to bring on the haughty King of Assyria, says—"And they shall be as when a standard-bearer faintieth."

MASONRY IN MINNESOTA.

The ninth annual meeting of the Grand Lodge of Minnesota, was held at St. Paul, in October, 1860. In the rapid growth of the Order in that new State of the northwest, it is a pleasure to find the prevalence of correct sentiment presented by the Grand Master, A. T. C. Pierson, in his annual address.

MISSION OF MASONRY.

I believe that Masonry has an earnest, practical mission; that it means something; that when it says, you shall not throw stones, it means just that, and should be obeyed accordingly. That our symbols mean something; that their teachings are not an empty farce—of no use but to say to the world, see, our teachings are Christian, come join us; that it requires its disciples to be honest men, demanding honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing; that it requires us religiously to keep all promises and covenants, though made to our disadvantage, and though afterward we may find we might have done better. Nothing should make us break a promise unless it is unlawful or impossible. The obligations of Masonry are not fulfilled in contributing to the relief of Brethren in distress. The objects and ends of Masonry are not accomplished in pecuniary relief; that can be done outside as well as inside of the Order. Something more, far stronger, is required. Something to reconcile man to his kind; kindly sympathy in all its varieties; cordial and wide-spread benevolence. Where there is strife and hatred among Brethren, there is no Masonry, for Masonry is peace, brotherly love, and concord. The true Mason thinks no evil of his brother and cherishes no designs against him. As to censoriousness and calumny, most salutary and stringent is the curb which Masonic principles, duly carried out, apply to our unbridled tongue.

SUDDEN DEATH.

We find the following notice of the sudden death of the late Brother Rev. O. J. Fernald, Grand Chaplain of the Grand Lodge of Maine, in the proceedings of that body in May last. It is an eloquent tribute to a worthy man and Mason:

"Our Brother was in the city on Monday to attend this communication of the Grand Lodge. He received news of the death of a friend and parishioner, and a request to attend the funeral. Ever prompt in the discharge of his duties, he at once set out to return home, where, alas! he never arrived alive. He had been in ill health since two years, and had become somewhat prostrated. This prostration rapidly increased on his way home, and when he arrived at Rockland, he was insensible. Warm and devoted friends and the most skillful physicians did all that human power could do to stay his departing spirit—but all in vain. The fiat of the Supreme Grand Master had gone forth. Our Brother sank during the day, and at eleven o'clock Tuesday night fell into that sleep that, in this world, knows no waking. But though the summons came thus suddenly, we confidently trust it did not find him unprepared. His work was done, and well done. Like a faithful Mason, he fell at his post, with his armor on. But though dead, he still lives. He lives in his works; in his services to his fellow men; in the memories of his Brethren; and in the example he has left us of a true man and faithful Mason. While we mourn that he should be snatched from us in the prime of his usefulness, we have the joyous consolation, that our loss, irreparable as it is, is his infinite gain. For 'sustained and soothed by an unfaltering trust' he approached his grave, 'like one who wraps the drapery of his couch about him, and lies down to pleasant dreams.' But his death concerns not him alone; it speaks to us, in tones that cannot be misunderstood—'Be ye also ready.'

"'Death, like an ever-flowing stream
Sweeps us away—our life 's a dream—
An empty tale—a morning flower—
Cut down and withered in an hour.'"

ILLUSTRATIONS OF CORN, WINE, AND OIL.

May the seeds of the Corn scattered on this stone remind us of the seeds of God's Word sown plenteously in the Lord, and for which the blood of martyrs has been shed to nourish, that they may bring forth fruit of a hundred fold in our hearts, and yield a plenteous harvest on that day when the Lord shall come to gather up the wheat into his garner.

We pour Wine on this stone. We anoint it with Oil as emblems of bliss and consolation; may they be regarded as types of the good things which the Most High has reversed for those his true and faithful servants who, after the day of trial and affliction here on earth, shall hereafter receive the cup of blessing, and be anointed with the oil of gladness above their fellows.

MASONIC CHIT CHAT.

Masonic Presentation.—The friends of Br. William Parkman, Esq., will be gratified to learn that he was complimented on Christmas Eve by his Companions of the De Molay Encampment of Knights Templar of this city, with the presentation of a massive rich and elegant tea service of silver. It was the individual gift of members of that body, as a token of their personal respect and affection for the recipient, and of his valuable services as their late Commander. The presentation speech was made by Sir Knight Bailey, the present Commander, to which an appropriate reply was made by Sir Knight Parkman. Speeches were also made by Dr. Lewis, Rev. Mr. Alger, and others. The articles were manufactured by the Messrs. Bigelow Brothers & Kennard, and are worthy of the high reputation of that house for elegant workmanship.

☞There is a story circulating in the papers that Garibaldi has been elected Grand Master of the Grand Lodge of Italy. Garibaldi is, we believe, a Mason, but the Grand Master of Masons in Italy is the Chevalier Negra, the present representative of Italy in Paris.

☞Jews were first introduced into England from Normandy, by William the Conqueror, at the close of the 10th century.

☞It appears by the Proceedings of the Grand Lodge of New Hampshire, that there are in that State seventyone Lodges, with an aggregate number of 2,591 members. During the past year 278 have been initiated.

Republican Lodge, Greenfield —Officers for the current year—David Lyon, M.; Geo. A. Kimball, S. W.; Rev. S. R. Jones, J. W.; Henry C. Willard, S. D.; E. J. Rice, J. D.; L. L. Lucey, Treas.; E. P. Graves, Sec'y.

Germania Lodge, Boston.—Officers for the current year:—Lucas Haberstroh, W. M ; Adam Bennighof, S. W.; Charles Hess, J. W.; Fred. Siebert, Treas.; Geo. J. Walther, Sec., No. 1 Boylston street.

Aberdour Lodge.—This new and promising Lodge, which has been working the past year in this city under *Dispensation*, was duly constituted, and its officers were installed on the 30th ult. under a *Charter* granted at the late meeting of the Grand Lodge. The ceremonies were performed by the Grand Master, assisted by his officers, in the presence of the members of the new Lodge and their initiates. At the conclusion of these the Brethren in attendance were invited to the banqueting hall, where a pleasant hour was passed.

The officers installed are as follows:—

P. Adams Ames, Master; John Stetson, S. W.; Thomas J. Lee, J. W ; Joseph J. Whiting, Tres.; Benj. F. Stevens, Sec.; H. Weld Fuller, M.; Chas. J. Danforth, S. D.; Chas. H. Allen, J. D.; Henry F. Spencer, S. S.; David M. Hodgdon, J. S.; Albert J. Whiting, I. S.

The Lodge is composed of young men of high intelligence and good social position, and it can hardly fail to take a prominent place among the best Lodges in the jurisdiction.

History of the Rebellion.—The first volume of this valuable comprehensive history of the Rebellion is now completed, and is for sale by the publisher, F. Gerhard, 81 Nassau street, New York, and probably by the booksellers generally, at $2, neatly bound in cambric. The author is Orville J. Victor, Esq., and the work is one of great interest and value as well for present use as future reference.

Old Colony Lodge, Hingham.—Officers for the current year:—Edwin Wilder, 2d, W. M.; Luther Stevenson, Jr., S. W.; Alfred L. Rouell, J. W.; Royal Whiton, Treas.; Chas. N. Marsh, Sec'y.; E. Waters Burr, S. D.; Henry Fearing, J. D.; A. B. Bates, S. S.; H. Stephenson, J. S.

Anger is not only a moral, but a personal deformity. It distorts the features as it agitates the mind. Beware, lest your attached friends see you in this odious disguise.—*Dr. Oliver.*

THE
FREEMASONS'
MONTHLY MAGAZINE.

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LODGES IN THE ARMY.

We referred in a recent article to the great increase which had recently taken place in the Masonic Lodges of the Army, and the subject is so important and intreresting that we feel impelled to return to it. We have not at hand all the statistics necessary to enable us to state the exact number of Army Lodges instituted by each State, or the number of Masonic Brethren who are at present serving in the United States army; but after examining the subject as carefully as in our power, we do not think we are far from the truth, when we estimate the number of the latter to be not less than ten thousand. This estimate has reference to our own army, only, and it is probable that there is at least an equal number of Masons in the Southern army. This remark might at first sight appear to reflect injuriously upon the principles of Masonry, and to be in direct contradiction to those claims which we have often put forward in its behalf, as being, in its fundamental and essential principles, a staunch upholder of loyalty and obedience to the constituted authorities. Such an idea as this, however, would be quite erroneous, for it would overlook altogether the important fact, that as we now know, on unqustionable evidence, that serving in the army of the South is, to a large extent, not a matter of choice, but of stern and real necessity. No conscription, such as we read of in the wars of the Old Napoleonic Empire, could be more cruel and tyrannical than the system by which the Southern Leaders have filled the ranks of their regiments. No choice is left to the unhappy conscripts there, beyond the alternative of utter ruin, expulsion and beggary—not to speak of the endurance of personal ill-treatment—and the joining the ranks of the rebels. We are not referring to this matter in a political point of view, but simply with the design of showing the actual position—and a very unhappy one it is—held by a large number of our Brethren in the South. We have good reason to believe that a very large proportion of the Masons now in arms against the Union, have been coerced in the way we have shown, and that at heart not only they, but a large number of their rebel companions in arms, are loyal to the Constitution, and will gladly avail themselves of the opportunities likely soon to be afforded by the progress of the Union armies, to escape from their anomalous and painful position.

Looking at the matter in this light, which we believe to be the true and just one, any hesitation that we might feel as to regarding the Masons in the Southern army as Brethren, will be done away with. Indeed the very circumstances which have forced them into so unhappy a situation, will in themselves form an addtional incentive to fraternal sympathy on our part. To come then to the practical bearing of the subject under consideration. There can no longer be any doubt that the Civil War in which we are engaged, has now reached a point when fierce and frequent struggles are likely to occur almost every day, and in every direction. The contemplation of such scenes is enough to wring the heart even of the strongest and the sternest. The patriot cannot, and will not, hesitate, nor allow any feelings, however generous and noble in themselves, to make him swerve from the path duty. His country must and will be his first consideration, and his motto that of Hector in the Iliad :—

" The one best omen is our country's cause ! "

But exactly in proportion to this faithful obedience to the call of Duty and Patriotism, will be the grief, the anguish of heart, with which he sees himself compelled to march along a war-path flooded with the blood of Brethren. War in any phase and form, is a terrible calamity, one of the direst curses cast upon our unhappy world by the Fall of our first parents, and though the brave man will not shrink from it when Duty calls him to the field, none but the unreflecting, the foolish or the wicked, will ever regard it in any other light. But when war has to be waged, not against foreign foes, not to repel the invader from our shores, or to maintain the honor of our flag and the rights of our country, against the insults and the inroads of the stranger, but against Brethren and fellow-countrymen, banded together in a mad and unholy league against the laws and Constitution of their Fatherland, the name of War assumes a terribly augmented significance and horror! It is in truth a war of Brethren, on a larger scale ; and what scene in the whole history of the Bible thrills our hearts more painfully and powerfully than that first unholy type of all after Civil War, the murder of Abel by his Brother Cain? The very name of Civil War is as a dread magician's spell, that calls up before the view of mourning memory, some of the most painful and distressing pictures in the whole panorama of history ; for whatever be the cause—whether it be that the nearness of relationship gives intensity to the animosity of the combatants, certain it is that no wars in the annals of the world have been so sanguinary and so remorseless as those of kinsmen and countrymen against each other. To no other kind of War does Byron's powerful pictorial sketch so entirely and so graphically apply :—

" What boots the oft-repeated tale of strife :
The feast of vultures and the waste of life?
The varying fortunes of each separate field,
The fierce that vanguish and the faint that yield?
The smoking ruin and the crumbled wall?
In this the stuggle was the same with all!
Save that distempered passions lent their force
In bitterness that banished all remorse.
None sued, for Mercy knew her cry was vain.
The captive died upon the battle-plain :

* * * * * *

It was too late to check the wasting brand.
And desolation reaped the famished land :
The torch was lighted and the flame was spread,
And Carnage smiled upon her daily dead."

Some of these lines, alas! apply with only too great truth and force to the present and approaching state of our country, lately so prosperous, peaceful and happy, and now distressed and distracted by the miseries and the horrors of intestine strife! Rather, however, would we endeavor to apply, even in some very small and partial degree, a remedy to these miseries, than indulge unduly in an unavailing mourning over them. And such a remedy, or perhaps we should rather say alleviation, may, we confidently believe, be found in our Institution, as now developing itself in the Lodges of the Army. These Lodges will tend greatly to foster, develop and extend the Masonic spirit, and to give it a more prompt and practical action, than it would otherwise be likely to acquire. Civil War, as we have said, is wont, as it advances, to excite the fury of human passions beyond all other strifes, and, paradoxical as it may seem, none are so forgetful of all brotherly love, as brothers once ranged in battle against brothers. Here then is plainly and pointedly the sphere for the noblest and most natural action of Masonry. Brotherly Love, Charity, Benevolence, are the foundation-principles of our Order, and the man who is wanting in these is unworthy of the name of Mason. In proportion then, as the alienating and embittering influences of civil strife are widening the breach between the already too far divided sections of our country, and destroying the golden bond of Brotherly affection, that once united us so happily together, be it the glorious part af our BROTHERHOOD to watch and wait, with steady patience and unremitting vigilance, for every opportunity that may offer, of restoring and regaining the lost links of that beautiful and blessed chain! Such opportunities will not be rare or slow in their occurrence. Not a few have already been afforded, and we rejoice to say, have not been neglected. Here is one out of several incidents which have come to our knowledge:—We copy the account from a contemporary of recent date—"An officer of the Massachusetts First, being recently taken seriously ill at Little Marlboro, a prominent Secessionist of that place caused him to be removed to his house, where he was treated with the utmost care, attention and kindness. *Freemasonry was the secret of this act, and it is gratifying to find that fraternal obligations are not forgotten among the bitter hostilities war engenders.*"*

It is, indeed, most "gratifying" to every humane, to every Masonic heart, to learn that such is the case, and fervently do we pray that this spirit, fostered and promoted by the Brethren of our Order in the Army, may diffuse itself widely amongst their companions in arms at large, so as to lighten and relieve this unhappy strife of some, at least, of its miseries and horrors. Our sentiments are too well known, and have been too plainly and decisively expressed, for us to fear the incurring of any imputation, in consequence of these remarks, upon our loyalty and patriotism. While on the one hand, we are too conscious of our duty in conducting a Masonic journal, to allow it to become an organ of political controversy, on the other, we have never hesitated, and will never hesitate, to insist upon the principle, that, *loyalty to the Constitution and Flag of our country, is an essential part of our duty as Masons.* This is, in fact, the true "higher law," which overrides and overrules every other; and we heartily adopt and endorse the sentiments enunciated more than two thousand years ago, at Athens, by the patriot-poet Sophocles:—

> "As to myself, it is and was of old,
> My fixed belief, that he is vile indeed,
> Who, in the general State his guidance claims,
> Dares not adhere to wisest policy,
> *But keeps his tongue locked up for fear of somewhat.*
> Him, too, I reckon nowhere, who esteems
> A private friend more than his Fatherland.
> Nor would I count among my friends
> My country's enemy: for, well I know,
> *She is the bark that brings us safe to port:*
> Sailing in her, unswayed by side-long gales,
> We make the only friends we ought to make."

It is, however, by no means inconsistent with these principles, that we should desire to foster and cherish feelings of brotherly love and sympathy between the members of our Order. Would that our influence could extend and exercise some healing power even beyond the limits of the Brotherhood, and assist in recalling into the circle of family affection all those who have so madly been induced, first to desert, and then attempt to destroy it. With a large number of our Brethren, we believe that our words may have some weight, and we would earnestly and affectionately impress upon them the duty and importance of cultivating in the Army Lodges, that practical spirit of Brotherly Love, which shall lighten the labors and the hardships of the soldier's life, to themselves and their comrades, and which shall relieve Civil War of some of its direst horrors. Do your duty (we would say to them) to your COUNTRY, and also do your duty to your BRETHREN. Be manly in the fight, be merciful as Masons in the hour of victory.

ESSEX LODGE—SALEM.

THIS is one of the oldest, as it is one of the best, Lodges in the jurisdiction of Massachusetts. It was originally chartered in 1779, having for its first Master Brother Robert Foster, who is distinguished in the local revolutionary history of the town from his connection with the affair at Essex Bridge. He was one of those hardy mechanics of New England to whom the success which followed the battle at Bunker's Hill is so largely attributable. The Lodge prospered for the first four or five years of its existence, but being composed mostly of mariners, including many masters of vessels, who were necessarily much absent from home, its meetings about 1785 were thinly attended, so much so, indeed, that in the Spring of that year it was decided to suspend them during the summer months, with the intention of resuming them in the Fall. This intention, however, was not carried into effect and the Lodge went into abeyance. It continued in this condition until 1791, when some of the former members assembled together, at the request of one of their number, to consider the expediency of re-organizing it. It was at this meeting determined not to ask the Grand Lodge for the return of the Charter, which seems to have been surrendered, but to petition that body for a new one. This was done and the present Charter was granted, the M. W. Moses Michael Hayes being Grand Master. The Master of the Lodge at this time was Brother Joseph Hiller, who was, or had been, a Major in the army of the United States, and among the petitioners were Benj. Crowninshield, master mariner, and the ancestor of a family that has since attained to distinction in the local history of the town, as well as in the more general history of the State and Nation; and Elias Hasket Derby, also a master mariner, whose descendants have honored his memory by their mercantile enterprise and public spirit. The learned and distinguished divine, Rev. William Bentley, D. D., was likewise one of the petitioners, and Junior Warden of the Lodge. With such a combination of talent and energy the Lodge soon attained to eminence among its sister Lodges, and continued to prosper in its labors until about the year 1832 (we write wholly from memory) when it fell before the terrible storm of antimasonry and surrendered its Charter. It lay dormant until 1845, when *nine* of the former members petitioned and obtained of the Grand Lodge a restoration of its Charter. The Lodge was re-organized, with W. Brother Jesse Smith for its Master; S. B. Buttrick, S. W.; and Putnam I. Farnam, J. W.; and from that time to the present it has continued an uninterrupted course of prosperity, and now bears on its roll of members the names of one hundred and fiftyeight (158) Brethren, including a full share of the aged and the young, the active and intelligent, men of the city. The Lodge may justly feel proud of its historical past and its present condition.

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*Since writing the above we have met with the following in the Kennebec Courier:—

Brothers in War. One of the pleasant occurrences connected with the war, which is worthy of being told, is an effort of fraternal regard on the part of some of the Masonic Brethren in the South Some of the members of the craft in one of the Southern cities, visited the Northern prisoners of war confined in the jail. It was done under the lead and direction of the Grand Master of the State. The names of all who belonged to the Order were taken, and a few days subsequently a suit of clothes was provided for each of the Brethren. Steps were taken to have good and proper food furnished to the well, and appropriate nourishment and medical attendance to such as were sick or suffering from wounds. Fifteen of the prisoners thus cared for were from the New York jurisdiction, and others from various parts of the North and West.

Certainly an institution which has such an effect to calm down the passions and do an act of kindness to those held to be enemies, has something in it intrinsically good. While all moral institutions, and the church even, have been sundered by the present civil conflict, thank Heaven there is one noble band of Brothers coming down to us from the light and virtue of past ages, which brings enemies in war to the fraternal embrace of Brothers in "Faith, Hope and Charity" Such conduct admonishes us to have *faith* in God, *hope* in immortality and *charity* to all mankind.

The installation of its officers for the present year took place on the 14th January, in the presence of about eighty Brethren, most of whom were members of the Lodge, and the number would doubtless have been much larger but for the severity of the weather. We were gratified, notwithstanding, with the presence of a large number of the older members, among whom we were particularly pleased to meet the first Master of the Lodge after its revival in 1845, Brother Jesse Smith, than whom no truer or more faithful Mason is to be found on the roll of Masonry in Massachusetts. Long may he be permitted to enjoy in the society of his Brethren the rich fruit of his early labors. The ceremony of installation was performed by the Grand Master; at the conclusion of which he addressed the Lodge in a forcible and interesting manner. After the Lodge was closed the Brethren partook of an excellent collation together, and separated at an early hour, all feeling that they had passed an agreeable and profitable evening. The following are the officers for the year:—

George H. Peirson, W. M.; Henry A. Brown, S. W.; Israel S. Lee, J. W.; Charles Harrington, Treas.; Jonathan Perley, Jr., Sec.; Joseph E. Glover, S. D.; Dana Z. Smith, J. D.; Herbert T. Conant, M.; John L. Page, S. S.; Richard Briggs, J. S.; Edward Rea, Tyler.

PYTHAGORAS.

RITTER, in his History of Ancient Philosophy (i. 327), describes the ethics of Pythagoras as being of the most lofty, refined, and spiritual organization. And Aristotle has himself asserted that the Pythagoreans were the first who resolved anything in moral philosophy. With them we are told virtue was a social combination that should as much as possible represent the unity and harmony of the super-celestial deity. The duty of man was to master his passions, that the mind might purify the heart; and thus by the purification of the body, the offering of sacrifice and adoration of the gods, he should in reality be the type of cleanliness, humility, and sincerity.

Besides the doctrine of transmigration of souls, the system of Pythagoras embraced a very pure system of religious and political morality. He thought a perfect state of society depended on sound religion and philosophy as much as on the principles of politics, but that therein action as well as perception was as requisite for the subject as for the government; that, as it were, on the scale or balance of the universal plan—strength, beauty, and agreement—they might be organized into conformity, and sustained by regulating laws. In the science of numbers Pythagoras imagined he could discover the equipollent principle and special arrangement of all organization in the *Μὸνας* or unity of God as the soul of the Universe; by which distribution of the original unit was formed the development of the entire creation.

By the gradual dissemination of his more enlightened opinions, Pythagoras became à beneficent legislator and time-honored reformer of his country. Much has been recorded concerning the priestly dignity, the majestic appearance, the persuasive and commanding eloquence of this philosopher, whose mode of living was very devotional and abstemious. Pythagoras believed and asserted that he could remember the different bodily existences in which he had lived in the world before he became the son of Mnesarchus. Thus he declared that his soul had animated the body of Euphorbus Panthoides, the Trojan, slain by Menelaus at the siege of Troy, through the transmigration of whose soul he himself was re-born. On this account he considered that the consciousness of the past was still present in us, and therefore most earnestly exhorted his disciples not only to improve to the utmost their own course of life, but to extend the example by carefully attending to the education of their children.

As with Freemasons, divers opinions are strung together, like the jewels of a carcanet, to display their contrast in the estimation of their intrinsic value; so with the Pythagoreans, the subjects of controversy, however at variance, were to be discussed with hearty candor and calm attentives, which in no way should give rise to any personal enmity, however warm the challenge. The pure doctrine of Pythagoras as regarding the metempsychosis was, as the word itself implies, the re-embodiment of the soul after the demise of the flesh by its passing from one body into another. That is, supposing a person at his death was brutally ignorant, his soul would remain totally ignorant; or, had he died wisely merciful, his soul would remain wisely merciful. In this case of its probation, it was eventually raised amongst the gods; whereas, in the other respect, it sank to or stagnated in its own level. There was no assigned period for the soul's assumption of its human birth, but the event was considered to take place in the natural manner of the conception, in which it worked out for itself the formation of the embryo. In course of time the philosophers who accepted this idea of the Crotonian sage, adhered to the ancient belief of a sort of purgatorial chastening for the evil deeds done in the flesh; and at length the Pythagoreans taught that there were higher orders of beings than mankind, whose souls were compelled to enter into human bodies as a punishment for their delinquencies, such souls being emanations from the Supreme Being; a doctrine, be it observed, distinctly adverse to that of the Talmud, which asserts that the soul was forced to take up its humanity as a consequence of its welfare, doubtless resting on the promise of a saviour—whilst with the Pythagoreans human life itself was seriously viewed as a penal bondage, more or less severe, in accordance with the soul's previous guilt. Nor did this servitude terminate unredeemed here, excepting in the working out of its freedom, by a well-spent life. As regarded by some it descended into brutes; it was lowered into insects; and even degraded into plants—whence, from its apportioned penalty, it might aspire to re-ascend in the scale of creation from the mere vegetable to the human being, and in this latter stage even aspire to the perfection of a deity.

It has been said that this description of the soul's chastisement was always recognized by the Pythagoreans as temporary, or having a termination, and that consequently there were final limitations to its purgatorial transits. Yet still, although Pindar may have represented this sort of transmigration of the soul as a condemnation at least thrice required before its positive discharge from its mortal prisonhouse, and its entrance into the celestial dominions of the blessed, this doctrine is so opposed to logical reason, and adverse to knowledge, that it must be considered as belonging more to the conceits of Ovid's metamorphosis. In evidence of this, we have certain holy authority in the account of the casting out of devils, as given by St. Mark in the fifth chapter of his Gospel, which will show these spirits as doomed to the exorcism of the Holy Spirit, and at the same time having the sense and power to extricate themselves from transmigration and embodiment:—

> "And he answered, saying my name is Legion, for we are many. And all the devils besought Him, saying, send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand); and were choked in the sea."

THE CIRCULAR OF THE TENNESSEE AND KENTUCKY BRETHREN.

Dear Bro. Moore,—We are to view the purport of this letter of invitation as Masons, not as politicians. If there is one virtue cherished by Masons with more care and solicitude than another, it is that of charity. It is ready, without yielding to popular clamor, to attribute an honesty of purpose to others, though they may chance to differ in opinion or intent. I have admired and been edified by your most excellent articles, which have appeared in the Magazine, upon the subject of our present political difficulties and our duties therein as Masons. You have with perspicuity shown, that although Masonry may not with impunity take part in the politics of a country, it is nevertheless capable of the most refined conceptions of benevolence and fraternal love, and can, within these influences, successfully embrace friends, strangers and enemies, and that it cannot be used by partizans or fanatics, nor to encourage puritanic excesses.

The portentous clouds of evil which now darken the horizon of our national identity, naturally bring into lively exercise those impulses of the soul, which make us cling more tenaciously to our homes, around which cluster the rich fruits of social and domestic happiness. Memory, at such a time, quickens and recalls to mind every familiar city, town and hamlet—every tree, bush, field and rivulet which beautify and enrich our native land. These feelings lose nothing by being viewed from a distance; they seem rather to gather freshness, and their affinities strengthen as time carries us onward to the grave; they are, if possible, intensified should an invading foe threaten our soil. These emotions are not only the ebullitions of the heart of one fondly attached to his *cot domicile*, but partakes of a more enlarged and comprehensive significance while realizing the grandeur and importance of this as our country, upon which is securely planted the fruitful tree of liberty. Masonry sympathizes in these sentiments, and yet is not impeded thereby in its beneficent offices. In its award of justice, it impartially penetrates the misty labyrinths of prejudice and fanaticism, removing the political manacles which would embarrass its benevolent mission, and, in its answering rectitude, places upon the honored brow of the *right party* its unfading garland of truth. Believing in the power and efficacy of its principles to assuage bitterness of feeling and personal animosities, and to dispel from the heart hatred and revenge, I think we may, without imposition, invoke the aid of these virtues whenever there are difficulties to settle or noble ends to accomplish, be the object ever so remote.

These reflections have been induced upon perusing an elaborate reply—published in the last month's Magazine—to the circular letter of our Kentucky and Tennessee Brethren, inviting their compeers, in office and position, to meet them in council, to ascertain whether the moral and benign influence of Freemasonry might not safely be exerted, to allay the angry spirit which seems to enter into this fearful fratricidal strife that is now destroying our country, and, through the same beneficent means, stop the unnatural flow of fraternal blood. This circular seems to have been dictated by Brethren weeping over their bleeding country, and by motives of the purest philanthropy. It shadows forth in beautiful colors the principles of benevolence and universal love, and appeals to the better feelings of our nature to exert themselves in behalf of peace, and in reinstating a fraternity of feeling throughout our land and country. It is true the design of these Brethren has so far proved abortive, but the good effect of their efforts, in so laudable an undertaking, will not die with the present generation.

There is no doubt that this circular was sent out in good faith; that the Brethren who put it forth are gentlemen of intellect and education, and are perfectly familiar with the principles, usages and regulations of the Institution; that they know how far Masonry may be used with impunity in so grave and momentous an undertaking; that they had deliberated upon the potency of Freemasonry for the accomplishment of the enterprise; that they had already anticipated every objection; that they are as solicitous for the welfare of Masonry as any Mason can be, and feel themselves as responsible for its faithful keeping. It was not their purpose or expectation that the present political attitude of our Southern Brethren should be assailed, or disparaging personal epithets indulged in. Should this call for a friendly family conference have met the spirit at the South that has characterized its reception at the North, Masonry has received a check which, in course of time, must dampen the ardor of the zealous, and quench entirely the dim fires of the more indifferent. Should the present civil conflict terminate in the division of our country, that circumstance alone ought not, nor will it, sever the ties that bind us together as Masons. Let us then guard the citadel of our Institution, that the angry spirit of the war may not enter its sacred precincts, or the time will come when the recoil of unguarded sentiments against those Brethren may find no reparation in regretful acknowledgments.

The *reply* seems to misconceive the character of the meeting proposed. I infer that it was not expected by the movers that the convention would possess any coersive attributes to make its action binding upon the Craft. No instituted Masonic body was to be represented there, nor any officer in his official capacity. The efficiency and controlling power was supposed to lie in the moral force which attaches to intelligence, virtue and eminence, and it ssuccess to the utility and feasibility of the plan projected. In this view of the case, present and Past Grand Masters were invited to participate in the deliberations of the meeting upon an equal footing, and not upon the relative position they might severally hold to their respective Grand Lodges. Grand Masters, *as such*, were not invited, nor were they expected to appoint delegates—nor was the sanction of the Grand Lodges asked.

Until reading this *reply*, I had supposed that Masonry *per se* held no political relationship to any power whatever, not even to "England, Sweden, Prussia, or France." I was aware that royal personages were either at the head of the Order in some countries, or held some prominent position in it, but that they held the office purely as Masons, without any political reference whatever, as it would be a positive violation of the fundamental principles of Freemasonry, to associate it with any political measure, or to place it under any civil or political control. I do not know that the writers of the circular will agree with the *reply*, that "Masonry had a law defining certain duties of its members towards civil governments *anterior* to the organization of the existing governments;" but they will doubtless acceed to the truth, that a Mason is enjoined by the Landmarks of the Order "to be a peaceable subject, never to be concerned in plots against the State, nor disrespectful to inferior magistrates." In connection with this subject, they also find the following injunction in the Landmarks:—"But though a Brother is not to be countenanced in his rebellion against the State, *yet, if convicted of no other crime, his relation to the Lodge remains indefeasible.*"

And this opens the delicate question now at issue between the North and the South, the discussion of which is inadmissible at this time. As some of our distinguished Brethren of the sunny clime are conspicuous in this Southern movement, and their names prominently introduced in the *reply*, I deem it but due to Masonry that its principles of charity should not, in this matter, be circumscribed nor disregarded, and therefore *seek* for the grounds upon which we may safely extend over those Brethren and their coadjutors its ample folds. The motives, purposes and necessities for their present political antagonism, should afford the basis of our investigation. The Northern and Southern Brethren view the present situation of the South through different mediums, both influenced more or less by preconceived ideas of State policy and their own peculiar education. Our Southern Brethren are identified with, and are fully committed to, the doctrines held by their own people, who have always maintained and insisted upon the principle of "independent State sovereignity." Hence they do not acquiesce in the logic of the *reply*, "that the United States, as forming one people, one nation, and is a State." If I understand their arguments, they unequivocally deny the premises. They hold that the Federal Constitution *does not create a consolidated government*, with adhesive powers and attributes indispensably necessary to its existence and perpetuity, such as are found in Kingdoms, Empires and States, and that it never was intended that it should be a government of that character. They insist that the internal regulations of the several States and their independent relative position to each other, warrant this assumption. In farther evidence of this, they say the Federal Government has no laws which can be carried into a State to protect persons or property, or ensure to citizens their individual rights and privileges. They look upon the union of the States as a confederacy, a *contract* between certain States, a Federal *compact* to be dissolved by either party upon the violation of either of its stipulations, according to the terms therein agreed upon, if possible, or by violence, if necessary.

These are the honest convictions, sentiments and feelings of our Southern Brethren, and they believe, also, in the right of a people to revolution. Under these circumstances, then, why revile them and call them "conspirators," and why stigmatize their acts as "diabolical?" Call it an "hallucination," a mistake, a destructive error, or a positive wrong, if you please, but as their *motives* are *pure* and their purposes avowedly beneficent, let us still treat them as Masons. We are bound to do so by all the ties and sympathies which unite us as a brotherhood, and to regard in charity *their* conception of *right* and *oppression*. The bonds of the mystic tie forbid harsh and unmasonic epithets. Such a course will never secure and retain friendship or win over an enemy. It cannot accomplish a reformation where a fault exists, neither can we by those means fulfill the benign purposes of Freemasonry.

Yours in fraternal love,

——.

MAJOR GENERAL BUTLER.

In the December number (page 44) of this Magazine, we gave the particulars of the recovery and preservation by Brother Major General Butler, of the Jewels and Regalia of the Lodge and Chapter at Hampton, Va., which had been seized upon by the soldiers in the assault upon that place, and which they were parading about the streets as trophies of their lawless depredations. The General caused them all to be collected, numbered and carefully stored at Fortress Monroe, where they remain waiting the return of peace, and the proper time for their restoration to their rightful owners. On this incident a talented Brother has handed us the following neat Poem, addressed

TO MAJOR GENERAL BUTLER.

Aye, cherish them faithfully, guard them from harm,
Those symbols of peace, midst the war's dread alarm;
They are worthy thy care, although found in a land
Now desolate made by treason's foul hand.

Midst the tumult you sought them, where fierce raged the fight,
And saved from destruction those emblems of light;
You sought them where flames in their wild fury sped,
And the demon of ruin his dark wings o'erspread.

Oh would that their teachings might stay the sad fate
That hangs o'er our country—that the feelings of hate
Might be softened to love by their influence sweet,
And those who now battle, as friends again meet.

Yes, guard them with care, their record is bright—
Watch o'er and protect through our nation's dark night;
And when Reason again in our land finds a home,
There 'll be those who will bless thee, the deed thou hast done.

STROLLS AMONG THE WORKMEN.

NO. 8.

Dear Brother Moore—I left off last month in the midst of a few thoughts concerning the fallibility of Grand Lodges, in which I took the ground that they are as liable to err as any other body of men, and that we cannot reasonably claim from them more than human nature, with all its imperfections, will allow. I presume there is no intelligent Mason but will agree with me in this sentiment. One of the religious denominations in this country has a body at its head denominated "The House of Bishops;" it is composed of men possessing a high order of intellect, and chosen because of their talents, virtues, and purity of heart and life, to whose decisions the members of that church render a most ready obedience, and yet the body *per se*, with all its talent and religion, may commit errors obvious to the perception of its most prejudiced adherents.

Although Grand Lodges, in the main, are composed of men of pure hearts and a "right understanding," they may not, in every particular, accomplish what is expected of them, nor in their acts succeed in reaching Masonic perfection or reflect its glory, nor does it take from our Masonic loyalty to differ from them, should they fail in so doing. Their transactions are open to criticism, and their foibles and failures may be picked out and exposed with the same freedom that we exercise in extolling their commendable acts. I cannot account for the hallucination which appears to envelope and lead captive some of our wise and kind-hearted Brethren in their estimation of Grand Lodges. They accord to these bodies the character and attributes belonging to a sovereign and exalt them to a point beyond accountability.

It is our duty, however, as Masons to do homage to our Grand Master, and submit, as loyal subjects, to the decisions of our Grand Lodge; hence the necessity of sending as our representatives to that body men who will reflect honor, dignity and credit upon the fraternity, and not drive us into errors and absurdities by their indiscreet or hasty action. So long as the present system of representation is adhered to, we should select Brethren for the first three offices in the Lodge principally with an eye to their membership in that body. The incumbent of either of these offices should not only be well versed in the ritual of the Order, but also possess a respectable social position and a fair share of intelligence. Then there would be less hazard in referring to our Grand Lodge as a source of wisdom and moral power, and too with mingled pride and pleasure. We might then look up to it, confidently, for sound, judicious and constitutional decisions, which could not fail to carry with them influence and strength, and not bear the feebleness of an emaciated and soulless trunk, with naught but *might* to give it force. The occurrences which transpired in the Grand Lodge of England about four years ago, and which, in other instances, have soiled the escutcheon of Grand Lodges nearer home, clearly establish the position here assumed, that to err is human, and that a Grand Lodge, though an exalted body, is not exempt from the weaknesses flesh fell heir to, in consequence of the introduction of sin into the world by our progenitors.

To command due deference, as well as submission; to ensure honor and proper respect; to possess the confidence and hearty co-operation of the Craft under its control; to merit the reverence due to it by its own members, a Grand Lodge should act with dignity and circumspection; it should never override its own regulations, or violate the Constitutions of the Order; it should uphold virtue and discountenance vice and immorality; it should dispense justice and stimulate merit. These are some of the requisites and duties devolving upon Grand Lodges, and we do not expect too much when we look for wisdom in its decisions, and rectitude, as a principle, in what it requires and demands of others.

But, under all circumstances, its laws, resolutions and edicts are to be obeyed, and we are to submit to them, as good Masons should do, however inconsistent they may be with the rules of justice. It is true an unconstitutional act carries with it no moral weight, and will only be submitted to, because, for the time being, it may be enforced. There is no judicial tribunal to which an appeal can be taken, or indeed any power that can set aside its decisions, except that found in the prerogatives of the Grand Master,—consequently there is no remedy which can be resorted to, or any means afforded to assuage the irritated feelings produced by such a wrong upon individuals or Lodges; they must passively acquiesce in its decisions, be they what they may. Such requisitions will be complied with, not because they are right, but because there exists a power in the body to coerce their fulfillment. They cannot, however, make men forswear themselves. An unconstitutional act of a Grand Lodge may be set aside by the Grand Master; but there is not much probability of his doing so if he was presiding over the body at the time it was adopted.

To set forth the embarrassments under which the fraternity may suffer when there is a disregard of constitutional provisions, I need only allude to a case which occurred some three or four years ago in a Grand Chapter in one of our States. Its regulations provide the way in which an alteration in its Constitutions can be made. Of course there is no other lawful way. But this provision was set aside and the Constitution altered in violation of the law upon the subject. The rule declares that "no article of the Constitution shall be altered or amended, except the proposition be made at an annual convocation, and receive an affirmative vote of two-thirds of the members at the next annual convocation." Instead of conforming to this rule, the alteration was made at the same session in which it was proposed. To be sure this body can appeal to the *General* Grand Chapter, and it differs from a Grand Lodge in this particular, but the Companions in that jurisdiction have no means for immediate relief. They must submit and suffer the difficulties and embarrassments which necessarily follow such a course of procedure.

However humiliating it may be to succumb to power when *might* is its only virtue, it is nevertheless our duty to do so. We must submit to the powers that be—there is no alternative. But in an institution such as ours, it is reasonable to expect of its legislature prudent and calm deliberations before making any rules or establishing precedents affecting the general interests of the Craft. If this were the case, they would rarely, if ever, have cause to lament departed virtue and dignity. As it is, long speeches and useless debates occupy the early part of their sessions, and hasty resolutions are driven through at its close. It is true that this is not peculiar to the Masonic association; it is common to all public deliberative bodies in this country. It would be a source of gratulation if ours made the exception.

In view of these things, how exceedingly careful ought the Craft to be in selecting the first three officers of a Lodge. These are our representatives and compose the body which is to give reputation and consequence to the Order. It is true, with some few exceptions, that Past Masters are members also, but they seldom attend in great numbers; it would be better if they did so, as age and experience are more of a desideratum in a Masonic body than many other considerations. Many of our customs, being unwritten, must be transmitted orally, consequently the older the Masons are who are active in the Order, the more safely and perfectly we can trace the authenticity of our peculiarities.

We need old, experienced and dignified men in the legislative department of Freemasonry. As it now is, difficulties are more likely to arise and errors of general interest to be committed and fastened upon us. It was doubtless the object of our Georgia Brethren to secure a legislative body of a high, moral and intellectual standard that induced them to exclude *Wardens* from membership. This is a new feature in the organization of Grand Lodges, but it seems to bear consistency upon its face. It does not necessarily follow that because they are Wardens they do not possess the same intellectual qualifications which Masters do—but, in a Masonic point of view, they bear different relations to the Craft. They are not brought under the same obligations and responsibilities that Masters are, and yet, in Grand Lodges, with the exception of eligibility to office, they are raised to the same level. As Wardens they are in a state of probation; they are preparing, by industry and patience, for service in the East; they are travelling thence in search of light; they are not esteemed as wise master-builders until they are suitably prepared and enrobed with the ermine, possessing official Masonic power. In a democratic point of view, they are no nearer to the masses than are the Masters, nor are they under greater obligations to obey instructions. As a general thing, Masters have more experience, and their judgment can, with more safety, be relied upon. Taking this view of the case, it is better to cut off Wardens than Past Masters.

Another reason why old Masons should be members of the Grand Lodge is, that they are thus kept in active labor and may be induced to hold official stations. Young men can occupy those places as the old ones pass away. Nothing takes so much from the influence and respectability of Freemasonry as to place men in office with but little standing in the community and less intellectual advantages. The officer himself becomes a by-word and his blunders a reproach upon the Institution. The services of experienced, wise and good men should be secured—men of high social position, without regard to their being made available by a low popularity. This principle is inculcated in the old charges, and should be carefully read and inwardly digested—time has proved their utility. It says, "When men of quality, eminence, wealth and learning apply to be made, they are to be respectfully accepted, after due examination, for such often prove good lords (or founders) of work."

Yours, truly and fraternally, D.

MOUNT LEBANON LODGE.

THE officers of this Lodge were installed by Grand Master Coolidge, Monday evening, Dec. 23d, 1861. The Grand Master brought with him as his suite the Master of each Boston Lodge, with a single exception; also those of South and East Boston. This made the occasion one of interest, and also serves to promote sociability among those who are so seldom together. The officers installed were—John L. Stevenson, Master; John F. Abbot, S. W.; Daniel Henry, J. W.; F. H. Sprague, Treas.; Thomas Waterman, Sec.; W. J. Ellis, S. D.; Ira D. Davenport, J. D.; Henry E. Long, S. S.; Jos. H. Clapp, J. S.; Rev. W. R. Alger and Rev. John W. Dadman, Chaplains; Edwin Reed, I. S.; W. W. Elliott, M.; W. C. Martin, T. Bro. S. B. Ball is Chorister and Herman Daum Organist.

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A PLEASANT INSTALLATION AND CELEBRATION.*

Upon the evening of the 27th of December, the Anniversary of the Feast of St. John the Evangelist, the officers of St. Andrew's Lodge, No. 83, Free and Accepted Masons, in this city, were installed in ample form by M. W. J. H. Drummond, Grand Master of the Grand Lodge of Maine, assisted by W. David Bugbee, Acting Grand Marshal.

About two hundred Brethren assembled at the Hall, when the Master, Gideon Marston, retired from the Chair with some appropriate remarks, after which the Grand Master proceeded to install the following officers :—

John H. Lynde, Master ; Russell B. Shepherd, S. W. ; Geo. W. Manton, J. W. ; Daniel Morris, Treas. ; Joseph W. Freese, Sec. ; Benj. H. Morrill, S. D. ; Zebulon Grover, J. D. ; Hermon Bartlett, M. ; R. G. Rollins, S. S. ; Manley G. Trask, J. S. ; Simeon Everton, Tyler.

The installation services concluded, the Brethren formed in procession and marched to the Penobscot Exchange, where Mr. Woodard, under the direction of the members of St. Andrew's Lodge, had provided a most beautiful and excellent supper.

After the guests were seated, they were welcomed by the Master of St. Andrew's Lodge, and the Throne of Grace was addressed by Worshipful W. M. William, Grand Chaplain, after which ample justice was done to the supper.

The scene at the table was impressive and beautiful. One hundred and fifty-one guests were seated, and the tables were admirably laid and brilliantly lighted, doing great credit to the internal arrangements of the Exchange. At the head of the table, on the right, was M. W. Grand Master Drummond ; R. W. J. J. Bell, S. G. W. ; W. Rev. W. M. William, G. Chap. ; W. David Bugbee, J. G. D. ; W. J. A. Hall, of Damariscotta, G. S. B. Upon the left was M. W. Past Grand Master Hiram Chase, of Belfast. Next to him were several of the oldest Masons of the country, who have borne the heat and burden of the day in years gone by, and who stood by Masonic principles during the "dark ages" of Morganism, when Masonry was persecuted and oppressed. Among them were Captain Israel Snow, over ninety years of age, who has been a member of the Fraternity more than sixty years ; Captain John Short, a member of fortysix years standing ; Col. Henry Little, who has acted upon the square for over fifty years ; Col. Benj. S. Deane, fortysix years a Brother ; Mr. D. Monson, who has been a Mason for fortythree years ; Past Grand High Priest John Williams, and many who have been for a very long time members of the Fraternity.

After discussing the viands, Geo. W. Manton, Junior Warden of St. Andrew's Lodge, read the regular toasts as follows :—

St. John the Evangelist—The Disciple whom Jesus loved. An eminent patron of Masonry. We revere his memory. Let us emulate his virtues.

Responded to by Rev. W. M. William, of this city, who discussed Masonry and its connection with religious principles.

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*From the Bangor (Me.) Daily Whig.

St. Andrew—Our Patron Saint. A brilliant star in the Grand Lodge above.

The following Masonic Ode was spiritedly sung in response, under the direction of Past Master Jonathan Burbank :—

All hail ! the great mysterious Art,
Grand offering from above—
Which fondly twines each genial heart
In harmony and love.

Come, Brothers, join the festive board,
Awake the tuneful lay ;
Unite in Friendship, Peace and Love ;
'T is Mason's holyday.

Come, bring the wreath, the trio bind—
Faith, Charity, and Love ;
Our patron Saint a splendid star
In the Grand Lodge above.

With fervent zeal and pure delight,
We'll wake the joyful strain,
Till in the great Grand Lodge we meet,
Where joys immortal reign.

The Army—With the venerable Scott for counsel—the gallant McClellan and his valiant soldiers for action, our army is invincible at home and abroad.

Col. William H. Mills, of this city, prominently known in military circles, patriotically responded.

The Most Worshipful Grand Lodge of Maine.

This sentiment was responded to by M. W. Grand Master Drummond in his usual genial and happy manner. Among other things, he alluded to the duties of a Mason to his country. Every good and true Mason must be a patriot. His duty to his country was only second to his obligations to Deity, and the Brother who forgot or neglected them was no longer a pure Mason. He also alluded to the fact that Brothers who are prisoners in the Southern States, were looked after and cared for, and their wants attended to by Southern members of the Fraternity, and he thanked God that this little spark of brotherly love still existed, and trusted that it might extend until it should leaven the whole lump. We give no report of remarks, but allude to the points above as important and significant.

Ancient Landmarks—The guide of every true Mason. Their reverence and respect is our duty as well as our pleasure.

This sentiment was eloquently responded to by R. W. Hiram Chase, of Belfast, Past Grand Master. He alluded to the importance of the ancient Landmarks of the Order. They were near and dear to the heart of every member of the Fraternity—their lights, their guides, their boundaries, immovable as the hills, they never can be changed, and they never must be deviated from. His remarks were received with profound attention.

The following letter from Hon. Jacob McGaw, who has been a member of the Fraternity for more than sixty years, was read also as another appropriate response to the sentiment, by R. B. Shepherd, S. W. of St. Andrew's :—

Bangor, Dec. 24, A. L. 5861.

To the W. Master, Wardens and Brethren of St. Andrew's Lodge of Free and Accepted Masons:

I thank you for your fraternal invitation to visit you on the anniversary of the festival of St. John the Evangelist, when the officers of said Lodge are to be installed by M. W. Grand Master Drummond.

The principles of our venerable Order being for the relief and comfort of the poor and distressed, the promotion of brotherly love, together with protection of honor and virtue among all persons, but especially our nearest and best friends, are now no less dear to me than they were sixty years ago, when I assumed the obligations that rest upon all its members.

That the purity and dignity of *true Free and Accepted Masons*, as well as the usefulness of your Lodge, may continue always to advance, is the sincere prayer of your very aged Brother, whose infirmities forbid him to accept your kind invitation.

Respectfully and affectionately your Brother,

JACOB McGAW.

Our Country—An asylum for the oppressed of all nations. The prayers of millions daily rise for the perpetuity of our glorious free institutions.

In response the following familiar and patriotic Ode was sung by the guests:

TUNE—*America.*

God bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save,
By thy great might.

For her our prayer shall rise
To God above the skies;
On him we wait;
Thou who hast heard each sigh,
Watching each weeping eye,
Be thou forever nigh;—
God save the State!

Our Fraternity—Bounded by no geographical lines. The world is our Lodge-room, and our Brethren are of every nation and every tongue.

Happily responded to by David Barker, of Exeter, who read the following beautiful original Poem. It has been heretofore published, but is richly worth re-perusing:—

THE SIGN OF DISTRESS.

'T was a wild, dreary night in cheerless December;
'T was a night only lit by a meteor's gleam;
'T was the night, of that night I distinctly remember
That my soul journeyed forth on the wings of a dream.
That dream found me happy, by tried friends surrounded,
Enjoying with rapture the comforts of wealth;
My cup overflowing with blessings unbounded,
My heart fully charged from the fountains of health.

That dream left me wretched, by friendship forsaken,
Dejected, despairing and wrapt in dismay;
By poverty, sickness and ruin o'er taken—
To every temptation and passion a prey.
Devoid of an end or an aim, I then wandered
O'er highway and by-way and lone wilderness;
On the past and the present and future I pondered,
But pride bade me tender no sign of distress.

In frenzy the wine cup I instantly quaffed at,
And habit and time made me quaff to excess;
But heated by wine, like a madman I laughed at
The thought of e'er giving a sign of distress.
But wine sank me lower by lying pretences,
It tattered my raiment and furrowed my face,
It palsied my sinews and pilfered my senses,
And forced me to proffer a sign of distress.

I reeled to a chapel where churchmen were kneeling,
And asking their Saviour, poor sinners to bless;
My claims I presented—the door of that chapel
Was slammed in my face at the sign of distress.
I strolled to the Priest—to the servant of Heaven,
And sued for relief with a wild eagerness.
He prayed that my sins might at last be forgiven,
And thought he had answered my sign of distress.

I staggered at last to the home of my mother,
Believing my prayers would meet with success,
But father and mother and sister and brother
Disowned me and taunted my sign of distress.
I lay down to die as a stranger drew nigh me,
A spotless white lambskin adorning his dress,
My eye caught the emblem, and ere he passed by me,
I gave, as before, the sad sign of distress.

With God-like emotion that messenger hastens
To grasp me and whisper—"my Brother I bless
The hour of my life when I learned of the Masons
To give and to answer your sign of distress."
Let a sign of distress by a Craftsman be given,
And though priceless to me is eternity's bliss,
May my name never enter the records of Heaven,
Should I fail to acknowledge that sign of distress.

Rising Virtue Lodge—Our venerable mother. Like wine, age improves her.

Responded to by the Master of Rising Virtue Lodge, George W. Snow, of Bangor, who alluded to the harmony always existing between the two Lodges in this city.

Masonry—Like the evening dew—unseen and secret in its operations—benevolent and beautiful in its revelations of Love.

Senior Grand Warden Bell responded, paying his respects to the ancient Brethren present on the occation.

The Navy—They demonstrate their love for our Order by not allowing a single

Mason to pass them on the seas without giving him a *strong grip*—rescuing him, even, from the *lion's paw* of Briton.

Patriotically responded to by Thomas H. Garnsey, of this city, who, among other things, alluded to the many gallant exploits of the American Navy.

The Ladies—Our rivals in devotion to the principles of Masonry. Although *knitting mittens* now seems to be their mission, may they never "*give the mitten*" to any Brother Mason.

Enthusiastically responded to by Lewis Barker, of Stetson, who urged the importance of Masonry to the sex, and also stated that they were supporters of the Order by their countenance and encouragement. His attention was first called to Masonry by a poem written by a lady, and he closed by reading it. We publish it for the benefit of those not present on the occasion.

BY MRS. SARAH T. BOLTON, OF INDIANAPOLIS,

On the occasion of Laying the Corner-Stone of the Grand Lodge Hall, Oct., 1848.

Sons of a glorious Order annointed
To cherish for ages the Ark of the Lord,
Wearing the mystical badges appointed,
Come to the Temple with sweetest accord:
Come lay the corner-stone,
Asking the Lord to own
Labors that tend to His glory and praise—
Long may the Mercy seat,
Where angel pinions meet,
Rest in the beautiful Temple ye raise!

Brothers! united, to you it is given
To lighten the woes of a sin-blighted world;
Far o'er the Earth, on the free winds of Heaven,
Now let yon banner of love be unfurled.
Write there the blessed three—
Faith, Hope, and Charity—
Names that shall live through the cycle of time;
Write them on every heart—
Make them your guide and chart
Over Life's sea to the haven sublime.

Go forth befriending the way-weary stranger,
Brightening the pathway that sorrow hath crossed—
Strengthening the weak in the dark hour of danger—
Clothing the naked and seeking the lost—
Opening the prison door,
Feeding the starving poor—
Chiding the evil, approving the just—
Drying the widow's tears,
Soothing the orphan's fears—
Great is your mission—"In God is your trust."

Go in the spirit of Him who is holy,
Gladden the wastes and the by-ways of Earth—
Visit the homes of the wretched and lowly,
Bringing relief to the desolate hearth—

Bind up the broken heart,
Joy to the sad impart—
Stay the oppressor and strengthren the just:—
Freely do ye receive,
Freely to others give—
Great is your mission—"In God is your trust."

Go forth with ardor and hope undiminished,
Ever be zealous, and faithful, and true—
Still till the labor appointed be finished
Do with your might what your hands find to do.
Narrow the way and straight
Is Heaven's guarded gate,
Leading the soul to the regions of love.
Then with the spotless throng
Swelling the triumph song,
May you be found in the Grand Lodge above.

At the conclusion of the regular toasts, Daniel C. Stanwood, of Augusta, was called for and responded. He closed by reading a letter received by Lieut. J. A. Hall, Master of Alna Lodge, showing that the Grand Lodge of Louisiana had attended to the comfort of several Brothers made prisoners at Bull Run. The letter was received with demonstrations of applause.

Remarks were made and sentiments offered by Noah Barker, of Corinth; C. R. McFadden, C. M. Morse and J. M. Crooker, of Waterville; J. S. Bedlow, of Portland; C. P. Baldwin, of Fairfield; Alvin Haynes, of Mattawamkeag; Russell B. Shepherd, Jona. Burbank, E. F. Dillingham, of this city, and others; and an impromptu poem was recited by David Barker, of Exeter, which "brought down the house" with a rush.

Letters were received from R. W. D. D. G. M. Averill, J. W. Carr, Esq., M. Ex. W. Marshall, of Massachusetts, &c., &c.; and one was also received from B. F. Mudgett, Esq., of New York City, the first Master of St. Andrew's Lodge, which closed with the following sentiment:—

The Present and Past Members of St. Andrew's Lodge—Though circumstances over which we have no control may deprive some of us of the great pleasure of meeting in the festivities of our Lodge on earth, may no circumstances over which we have control debar any of us from meeting in that Lodge above where the Supreme Architect of the Universe presides.

Among the many pleasant incidents was the accidental meeting of the six *Barker brothers*. They had not all met before under the same roof for twenty years, but fortunately they happened here together. They are members of the Fraternity, and joined in the pleasures of the evening. Their father was the second settler in the town of Exeter, and their mother now resides with Nathaniel in the old homestead. Noah is a resident of Corinth; Lewis lives in Stetson, and David, Daniel and Mark reside in Exeter.

The oldest is fiftyfour years of age, the youngest thirtynine, and they are the only male children now living. There are few instances where six brothers arrive at the age of manhood—all members of the same fraternity—brothers in name and brothers indeed, and meet together on the level in the Lodge-room.

After spending three hours at the table, it was proposed to close by singing, and the Brethren rose and sung with marked effect the beautiful song by Burns, *Auld Lang Syne.*

Thus closed the pleasures of the evening, and we believe that the occasion will be long remembered by every one present, and that they departed with a warmer feeling of brotherly love in their hearts, and a determination to pay still greater attention to the principles inculcated by the Order.

GRAND LODGE OF NEW HAMPSHIRE.

We have before us the proceedings of the Grand Lodge of New Hampshire at its semi-annual meeting in June and at its annual communication in December last. The Grand Master, M. W. Aaron P. Hughes, presided at both meetings. The only business of special interest transacted at the June communication was the adoption of a report on the *ritual*, from which we give the following extract:

> The Committee appointed at the last Annual Communication of this Grand Lodge, for the purpose of comparing the Lectures, as revised and adopted by this Grand Lodge in 1850, with those as promulgated by Bro. Rob Morris, of Kentucky, and claimed by him to be the original Lectures as taught by Thomas Smith Webb sixty years ago, ask leave to report, that having carefully compared the system as taught by Bro. Morris, with that as adopted by this Grand Lodge, and, as your committee believe, with unprejudiced minds, they have deliberately come to the following conclusions:—
>
> 1. That as this Grand Lodge in 1850, at great labor and expense, did revise and adopt a system of Lectures and Work which has been disseminated among the subordinate Lodges in this jurisdiction, and now generally and uniformly understood and practiced upon, it seems to your committee inexpedient to make slight, immaterial verbal changes, without strong reasons and a full conviction that we are in an error.
>
> 2. That, on comparing the two systems, they find no material difference; in fact they are one and the same, varying only in verbal phraseology and, in a few instances, slight changes in the order of arrangement.
>
> 3. That, in point of grammatical construction and elegance of expression, your committee all agree that our ritual, as adopted and now generally taught, understood and practiced in this jurisdiction, is far preferable to that promulgated by Bro. Morris.

This was a sensible decision. The work of New Hampshire cannot be improved by strolling mountebanks and empiricks, and the less our Brethren of that and other States have to do with such pretenders the higher their Masonic character will rank.

The Grand Master opened the annual communication in a neat address, from which we extract as follows:—

OUR COUNTRY.

> While we, as a body, are in this most happy and desirable condition, we turn to our country with sorrow and sadness. The people of this great nation, once so happy, prosperous and united, and now arrayed against each other, and the very arms that we had supposed were to be used only in the defence of our common country, are now being used in a fatricidal war—of all wars the most disastrous to a nation.
>
> At the time of our last annual communication, we, as a people and a nation, were more prosperous than at any period since the formation of our government. Every branch of industry was in a condition that seemed at least to indicate that it was so firmly rooted that no revulsion in business, however severe, could injure it. I need not add that all those appearances were deceptive, as a few short months have proved.
>
> The commerce of our country had reached almost a fabulous amount. Our agricultural products were all that the heart of man could desire or wish. But now the stern reality of civil war is upon us, and while we all know and feel that our ancient institution will outlive this revolution, as it has all others, we cannot, as Masons, but feel that a direful crisis is upon us. It has come in the Providence of God, and we are to meet it as a rebellion, notwithstanding our friends, kindred and Brothers are engaged in it, for if there is any one plain duty inculcated in Masonry, it is that we are bound most solemnly to stand by the government under which we live. I would, in this connection, call your attention to that part of your agreement which so clearly points out our duty.
>
> "In the State you are to be quiet and peaceful; true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live." Such, Brethren, was your agreement, and I have not the remotest idea but that every Brother in this jurisdiction will carry it out to the letter.
>
> I have sometimes felt that the great misfortune that has befallen us might come, and if it did, that there was one body of men that could do much to reconcile the difficulties that exist more in imagination, in my judgment, than in reality. The angry passions of men have much to do with the present critical position of our country; and, as Masons, we are in duty bound to make every exertion to assuage the storm that is now desolating our land. The institution of Masonry has its members in every part of our country, and it can more readily reach them than any organization in the world.
>
> We have no right to meddle or interfere with the political affairs of the nation, but whenever any question arises that affects the institution of which we are members, it is our duty to consider it. That the precepts taught by Masons have always tended to soften the hearts of men, is a truth that every Brother will assent to. And such being true, it has occurred to me that no injury could result to the Institution, and that great good may come out of a convention of Masons, not to consider the political questions of the day, but to determine what our duty may be in this emergency. And I would suggest the propriety of holding a National Convention of Masons at Washington, sometime next winter. And if the Grand Lodge thinks well of the suggestion, it will be for it to determine whether delegates should be elected.

The Grand Lodge did not think it expedient or useful to adopt the recommendation of the Grand Master touching the proposed convention.

ITINERANTS.—WORK.

> There are very few suggestions that I desire to make at this time. The institution of Freemasonry was never more prosperous than at this moment. Where

there are so many, it would be very strange if some of them were not selfish, and I am sorry to say that I have no doubt but that we have many who have become members for selfish purposes. These individuals show themselves in various ways. They always appear under the guise of great disinterestedness for the good of the Order. Perhaps he may be an author, represents that he has got the only genuine work extant, and that his Lectures are of the same description, and that all others are spurious. This Grand Lodge was visited within the last year by one of this class of Masons, who had not attained the age of twentytwo years. His Masonic knowledge corresponded well with his Masonic age. This evil has been going on several years, producing nothing but confusion in the Work and Lectures. Each author makes a little innovation upon long, and what is believed to be well established work. And many Lodges have spent much valuable time in discussing the discrepancies of the work as published, each one having a few adherents. Discussions of this kind are very liable to end in anger and ill feelings. The time thus spent should have been devoted to our own Work and Lectures.

This Grand Lodge has adopted the "Masonic Trestle Board," and the Work and Lectures connected therewith, and, until otherwise ordered by the same body, *must be used* in this jurisdiction.

There is hardly a week passes but some one calls for a subscription for some kind of a Masonic book, magazine or newspaper, and if you do not subscribe they broadly intimate that you are no Mason. All such persons should be treated with contempt. There are publications that are worthy of your support, but the publishers never go about demanding your aid, or appealing to your sympathy for support.

Another class of men I recommend you always to avoid: that is, paid Masons, of all "men or Masons," the most despicable. They always have a new book, and assume to be in possession of something that is known to but few;—they will perform if you will pay. When you meet with such a fellow, keep an eye on your coat and hat.

Masonic Mendicants have been on the increase for the last fifteen years. They have become almost a scourge to the Order. While we rejoice at the increase of Masonic charity, we deplore the evil and annoyance of traveling applicants for Masonic aid. I recommend to each Brother and subordinate Lodge a careful inquiry into each applicant's appeal for charity (if he be a stranger) before contributing.

THE HIGHER DEGREES.

That the "Blue Lodge" is, to the great body of Masonry, what the heart and lungs are to the human body, I am more and more satisfied every day of my life. It is the only essential Lodge in Masonry. We are apt to be desirous of getting "higher up" in the Order;—a very great mistake. The best workmen are very liable to be drawn into the "Upper Degrees," and their loss is severely felt in the "Blue Lodge." I trust no Brother in this jurisdiction will be so much dazzled with the tinselry of the "Upper Degrees" as to forget his duty to the first and most important Lodge—the "Blue Lodge."

The proceedings mostly relate to matters of local interest, and while they indicate a high degree of prosperity in the Lodges under the jurisdiction, they would not be of particular interest to the general reader. We were however surprised to find the following on page 323 of the proceedings:—

"M. W. *Peter Lawson*, of Lowell, P. G. Master, of Massachusetts, was introduced, and took a seat in the East."

The person above named is not a member of the Grand Lodge of Massachusetts, nor is he a Past Grand Master of that body; and, if, as appears from the record, he passed himself off, as such, upon the Grand Lodge of New Hampshire, he was guilty of an *imposition* and *fraud* which that body cannot, with a proper regard for its own self-respect, allow to pass unnoticed.

THE OLDEST LODGE IN MAINE.*

Portland Lodge of Free and Accepted Masons No. 1 (Falmouth) now Portland Maine. On the 20th of March A. D. 1762, A. L. 5762, the Grand Master of Grand Lodge Massachusetts, Jeremiah Gridley, granted a commission of deputation to Alexander Ross, Esq. of Falmouth, in the Province of Massachusetts Bay, to open a Lodge, and appoint the Wardens and other officers

At the Annual Communication of this Lodge holden at the Masonic Hall in Portland, on the evening of November 13th, A. L. 5861, Worshipful Samual Kyle, who had occupied the Oriental Chair for the past two years, addressed the members of the Lodge, in a few remarks tendering his thanks for the honors they had conferred on him and declined being considered a candidate for re election.

Bro. Moses Dodge, Secretary of the Lodge, (for the past ten years, R. W. Grand Treasurer of the M. W. Grand Lodge of Maine since May, A. L. 5853,) arose in his place and made one of his interesting and appropriate speeches to the Lodge and visiting Brethren, thanking them for the repeated confidence in which they had esteemed him worthy and well qualified for the post he had so long occupied, and declined being considered a candidate for Secretary.

At the close of Bro. Dodge's remarks, the M. W. Grand Master of the Grand Lodge of Maine, Josiah H. Drummond Esq. arose and made appropriate remarks in regard to the faithful service and exellent manner in which Bro. Dodge had performed the duties devolving on him as Secretary, during so long a period; which Bro. Dodge took as a mere compliment at first, when Grand Master Drummond took from a hidden recess by his side, and exhibited to view to the great consternation and surprise of Bro. Dodge, a spendid Silver Pitcher with the following device engraved on it.

G
Presented to
MOSES DODGE
By the Brethren of Portland Lodge, No. 1, as a token of their appreciation of his services as Secretary.
1861."

On beholding this splendid article, he arose from his chair and stood apparantly amazed, by the unexpected gift and remarks of the Grand Master on presenting it; so much so, that the *orbs* of light were dimmed by the water of affection of a sensitive heart.

The Grand Master nor Bro. Dodge are not able to give the writer the least item of what they said on this interesting occation, except this short sentence, which Bro. Dodge made: "If I have not been convinced before this that Masons could keep a secret, I am now." There were more than one hundred of the fraternity in the city of Portland who had kept the whole matter of the presentation of this splendid gift to him, a prefound secret. After the ceremonies of the presentation were closed the officers of the Lodge for the ensuing year were elected.

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*From the Kennebec Courier.

ANDROGYNUS MASONRY.

The Knights and Nymphs of the Rose. We have frequently alluded in our columns to those special humbugs introduced by Masonic *Charlatans*, under the name of Adoptive Masonary, by which many females have been inveigled from their domestic pursuits, to the great detriment of their husbands' shirts and children's stockings, to pander to the unholy love of the almighty dollar, with which their inventors were seized. Most of those introduced into this country were founded on similar degrees invented in France, the great hot bed of Masonic innovations and Masonic light-o'-loves, and among them the one whose name commences this article, where it was introduced about the latter part of the eighteenth century by M. de Chaumont, the Masonic Secretary of the Duke de Chartres, who was at that time Grand Master of the French Masons. The principle seat of the Order was at Paris. The Lodge-room, or hall for meeting, was called the "Temple of Love." It was ornamented with garlands of flowers and hung round with escutcheons, on which were painted various devices and emblems of gallantry. There were two presiding officers, a male and a female, who were styled the "Hierophant" and the "High Priestess." The former initiated the men, and the latter the women who were candidates. In the initiations, the Hierophant was assisted by a conductor or deacon, called "Sentiment," and the High Priestess by a conductress or deaconess, called "Discretion." The Knights wore a crown of myrtle, the Nymphs a crown of roses. The Hierophant and High Priestess were, in addition, decorated with a rose colored scarf, onw hich were embroidered two doves within a wreath of myrtle. During the initiation, the Lodge-room was enlightened with a single dull taper, just giving light enough to make "darkness visible," but afterwards it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated, he or she was taken in charge, according to the sex, by the Conductor or Conductress, divested of all weapons, jewels or money, hookwinked, loaded with chains, sufficient of the legs and breast being bared to determine the sex, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Bro. Sentiment then introduced the candidate by the order of Hierophant, or the High Priestess, and he or she was asked his or her name, place of birth and condition of life ; all of which being satisfactorily answered, the candidate was then asked, "What are you seeking!" the reply to which was "Happiness."

The next question proposed was—"What is your age?" The candidate, if a male, replies, "The age to love," and, if a female, "The age to please and to be loved."

The candidate was then interrogated concerning his or her private opinions and conduct in relation of matters of gallantry. If of amatory proclivities, the chains were taken off and replaced by garlands of roses, which were called the "chains of love." In this condition the candidate was made to traverse the apartment from one extremity to the other, and then back again in a contrary direction, over a path inscribed with love knots.

The following pledge was then administered :—

"I promise by the Grand Master of the Universe, never to reveal the secrets of the Order of the Rose, and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures, and instead of the *rose* of happiness, may I feel nothing but the *thorns* of repentance."

The candidate was then conducted to a place representing a mysterious grove, adjoining the Lodge-room, or Temple of Love, where, if a knignt, he received a crown of myrtle ; and, if a Nymph, a simple rose. During this time, a soft, melodious march was played by the orchestra.

Afterwards, the candidate was conducted to the "Alter of mystery," and placed at the foot of the Hierophant's throne, where incense was offered to Venus and her son. If it was a Knight who had been initiated, he exchanged his crown of myrtle for the rose of the Nymph he selected ; and, if a Nymph, she exchanged her rose for the myrtle crown of a Brother Sentiment most agreeable to her fancy.

The above affords a very fair specimen of the character of Androgynus Lodges in France, upon which the American system was framed by the Kentucky *Cagliostro*, as most Enlightened Grand Luminary.—*N. Y. Sat. Courier.*

THE RELIGION OF MASONRY.

WE none of us pretend or suppose that Masonry is of itself a religion. We do not claim that it is exclusive of other modes of worship; above all, we disclaim that it is hostile to any sincere belief in any form.

We demand of every man before we can receive him as a Brother, that he shall believe in the "existence of one Supreme Being, who will reward good and punish evil;"—believing that he may affirm or deny any other religion, natural or revealed. No good Mason will interfere, in any respect, with the conscience of his Brother. Those fearful relations which exist between every man and his Maker are not within the scope of our Order.

We do not undertake as Masons to follow a Brother beyond the boundary of this life, or determine what is his reward, or what his punishment hereafter.

But we throw our strong arm around him and his, while he or any of them are living.

We do add a strong sanction to morality; we do bind each other by a cord that cannot be broken without awful wickedness, to observe moral law toward all men, and more especially toward the Brethren.

We do, by regular and incessant charity, relieve suffering; by watchful care, we prevent distress; by good example and mutual encouragement, we uphold humanity and virtue.

It is not possible to be a good Mason without being a good man; and though we do not touch upon those metaphysical perfections which various churches inculcate under the name of holiness, but leave to each man to settle for himself: we carefully teach and enforce the great virtues of Faith, Hope, and Charity.

No man can become a Mason until these are well impressed upon him.

No man can live a life of good Masonry without calling into exercise those amiable and charitable traits of character which would otherwise have been lost to the Fraternity and the world at large.

Every good Mason respects the religion of his Brother though different from his own: and hopes that *all* may be true in those respects wherein they do not differ; and that in these respects wherein they do, each may be sufficiently near the Truth, to solve for him who sincerely holds it, *the great problem of life and death.*

* * * * * * * * *

What to do, what to leave undone, each must determine for himself. We may not all *believe* alike, but we may all *hope* alike, that when we have all gone that way, and passed through that dark valley, and crossed that cold river, we may all meet in some glorious Lodge beyond—that we may look thence calmly back, over the dreary road we have traveled from infancy till that moment, and say joyfully to ourselves, "that is a way we shall not return."

And surely no one of us who has ever looked thoughtfully on our checkered road through the wilderness of this life, or has stood for a moment near the frigid ocean of eternity, would be disposed to be anything but reverential in the presence of *any* shrine to which any fellow creature may kneel for aid or consolation. "For" says a poet, nearly thirtyfour centuries earlier than the times of Job,

"For we are doomed our native dust
 To wet with many a fruitless shower;
And ill it suits us to disdain
 The altar, to deride the fame
Where simple sufferers bend in trust,
 To win a happier hour."

SWORD PRESENTATION.

Our talented friend and Brother F. G. Tisdall, Esq, the Masonic editor of the New York Saturday Evening Courier, was recently deputized by the Brethren of Concord Lodge, No. 50, to present in their behalf, a rich regulation Sword to Bro. Lt. T. F. Goodwin, a member of that Lodge, who was about to leave for the seat of war. After a few pertinent and patriotic remarks, our Brother very happily concluded by saying:

"Take this sword, my Brother, the free gift of free men, free Americans and Freemasons, and I charge you never to draw it in the cause of injustice or oppression.

"Oh, may its *hilt* be blessed by *Faith* in God,
While you seek succor from His holy word;
Its *blade* be *Hope*, for while in Him you trust,
He will protect you, for your cause is just.
But on its point let *Charity* e'er dwell:
The foe once vanished, hostile feelings quell;
To him extend a Brother's welcome aid,
And heal the wounds which sterner duty made."

Our soldier Brother, on receiving it, appeared to be overcome by his feelings. He said he desired to be judged by his deeds and not by his words. The time for making professions had passed, the time for action had arrived; but he would pledge himself, before his God and his Brethren, that he would be the more strongly reminded of his duty to his country whenever he looked upon the sword he had that evening received, and his arm would be made stronger, if possible, to prove himself worthy of the confidence reposed in him as a Mason.

FUNERAL ODE, WRITTEN IN 1808.

I.

'T is done; the Architect Divine,
 The awful blow hath given;
Our Brother hath obey'd the sign,
 To join the Lodge in Heaven.

II.

Angelic janitors rejoice,
 The portals to extend,
Harmonic seraphs raise their voice,
 To hail our worthy friend.

III.

Thrice welcome to the Lodge above,
 Where pleasures never fail,
And Concord, Harmony, and Love,
 Eternally prevail.

IV.

Thrice welcome to the blest abode,
 Where angels reign in heaven,
And praise the wond'rous work of God,
 To whom be glory given.

AN ANECDOTE.*

How Mrs. H—— came to change her opposition to Masonry, and became an advocate for its usefulness to the Female sex.

Bro. H——, a membere of Richland Lodge, No. 39, of Columbia, South Carolina, where he received the degrees, and resided for several years, previous to 1860, related to me in the cars between the Kennebec and Portland, a few weeks since the substance of the following incident in his own household.

In the spring of 1859, I had some business, which required my presence on the Kennebec; I left my wife, and a beautiful child two years old, in good health at Columbia, S. C. Soon after I left them, our child sickened and died. My wife was a long way from, as she thought, sympathising friends, having up to this time, been a violent opposer of the institution of Masonry, her father being an anti-mason. She did not expect any advice or assistance from our Brothren, but in this she was mistaken. The Brothren went to her, and offered her assistance, not only their condolence, but whatever amount of money she wanted. Of this she did not stand in need. At the funeral one hundred attended and assisted to convey the remains of her beloved child to its mother earth, their kindness unsought overcome her prejudice against Masonry, and from a violent opposer, she is one of the most zealous advocates of our beloved Institution.

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*From the Kennebec Courier.

Since our return to our native State, if she hears a word spoken against Masonry, or its members, she is sure to make use of the member which God has given the female sex, to defend the cause that they believe to be right Even her father has not escaped a volley from her, which he will not soon forget, and will be very cautious how he broaches the subject of his anti-masonic theories in her presence. It matters not, be it male or female, who in her presence says aught against our Order, they have to listen to such a castigation as Mrs. Partington's lectures are no comparison with.

CORRESPONDENCE.

St. Louis, Mo. January 18, 1862.

My Dear Bro. Moore,— * * * You have noticed the death of two of our Past Grand Masters, namely, Bros. Grover and Sharpe. When I removed from Virginia in 1838 to Madison, Indiana, about the first Masonic work done in that year, (the Lodge having done nothing for a year,) was the initiation of B. W. Grover. I aided in conferring on him the three degrees. In St. Louis in 1843, I aided in conferring on him the Chapter degreees ; and I was afterwards associated with him in the Grand Lodge of this State. So, you perceive I knew him well and long. He died in this city. I need not say that he was well cared for previous to his death. At his funeral there was a very large attendance of Brothers, and a large escort of military. He lost his life in the defence of Lexington.

Br. *Sharpe* had raised a company in defence of his country. At the time he was brutally murdered, he was conveying a wounded man in his buggy to his (Sharpe's) home for medical treatment, when five men approached his carriage and shot him and afterwards dragged him out of his buggy and then, when nearly dead, hung him ! To have known Sharp was to love him. Thus these two beloved Brothers have been sacrificed on the altar of their country ! Would that I could say, all the Masons in this State are as true to their obligations "not to be engaged in plots and conspiracies against the government," and in obeying lawful authority. If Masons can set aside and ignore the simple language of our ritual in their mad efforts to overthrow the best government that ever existed, then I have learned Masonry in vain, and do not understand its teachings. After having assiduously labored in it for over a quarter of a century—having frequently repeated to the neophite that his duty is "to be true to his government," it is now no argument to me that certain men, who may have stood, what has been considered *high* in the Order, are now engaged in this unholy warfare. More shame for them. Lucifer is said to have been one of the *highest* of the angels. Ambition has caused many would-be gods to fall ! To my mind, such sophistry, and such mystifying of the plainest teachings of Masonry, if admitted, would upset all its practical lessons, and destroy much of its value. The too great love of office I conceive to be the main cause of the unfortunate condition of our beloved country, and I am afraid will also prove disastrous to our beloved institution.

That you may be long spared to conduct your valuable periodical, is the sincere prayer of

Yours, truly and fraternally, C.

Bro. C. W. Moore—

Dear Sir—By request I herewith transmit to you a copy of resolutions adopted by Cleveland Lodge, No. 311, F. and A. M., upon the departure of Bro. Reuben Cleveland for the seat of war, for publication, to wit :—

Whereas, it is imperative upon every Mason to obey the laws of the country in which he lives, and not to be engaged in plots or conspiracies for its destruction—and

Whereas, at the present time there exists an organized effort to blot from the record of nations our fair name as a people—and

Whereas, Bro. Reuben Cleveland, first Past Master of this Lodge, which bears his name, has volunteered in the defence of the Constitution and the laws against armed and powerful conspirators, and is now going forth in the discharge of his duties as a soldier, a man and a Mason, therefore

Resolved, That recognizing the overruling hand of the Supreme Architect of the Universe, we commend our Brother to His care.

Resolved, That as the founder of this Lodge, and for a series of years its head and support—as both prominent and eminent in the ranks of the Fraternity—as distinguished alike for his urbanity and generous nature, we deeply regret his departure from our midst.

Resolved, That the marked prosperity of this Lodge is mainly indebted to the indefatigable labors of Brother Cleveland, who has ever been alive to its welfare, thus attaching to himself a host of Brethren who will cherish with unalloyed pleasure the kindest wishes for his success as a soldier, and an ardent desire for his safe return to our fold.

Resolved, That to any of our Order with whom Brother Cleveland may meet, we commend him to their esteem and consideration.

Resolved, That these resolutions be placed upon the records of this Lodge, and a copy thereof, over the signatures of our W. M. and Secretary, be forwarded to Bro. Cleveland.

Ira Goddard, *Secretary*.

Chicago, 19*th Dec.*, 1861.

Obituary.

We are deeply pained to be called upon to record the death of the estimable wife of our friend and beloved Brother Joseph D. Evans, Esq., Past Grand Master of the Grand Lodge of New York. She died at Bloomfield, N. Jersey, on the 17th of November last, after a most painful and protracted illness, which she bore with the utmost Christian patience and resignation. She was the daughter of the late Rev. Wm. H. Hart, formally Rector of St. John's Church, Richmond, Va., which was the native place of the deceased. And one of the papers of that city notices her death in the following warm and affectionate terms :—

"Her dust sleeps in the Cemetery of Greenwood, New York, the immortal soul is with its God. Gentle, pious, guileless—trained in the Christian faith, a communicant in the church militant, she now lives in perpetual communion with the church triumphant. A Christian woman and wife and mother, her duties in all these relations were nobly fulfilled ; and though memory must drop its tear, and affection sigh over the ruins of the desolated hearthstone, she still speaks to the living loved ones, in the example and precepts of the past time, and points by these to 'an inheritance incorruptible, and undefiled, and that fadeth not away' in that rest,

"'Where love has put off in the land of its birth,
The stains it had gathered in this ;
And hope, the sweet singer that gladdened on earth,
Lies asleep on the bosom of bliss.'"

MASONIC CHIT CHAT.

Supreme Council 33d.—We learn that the Rev. **Albert Case** has been appointed by the Duke of Leinster, Commander of the Supreme Council for Ireland, the resident Representative of that Body in the Supreme Council for the Northern Jurisdiction of the United States. Br. Case is the Assistant Secretary of the Northern Council, Dr. Winslow Lewis, of Boston, being the Secretary.

☞We are gratified to notice that our talanted Brother, Hon. **Josiah H. Drummond**, of Portland, the present Grand Master of the Grand Lodge of Maine, was unanimously elected Attorney General of the State, by the Legislature of Maine, on the 3d of January last, receiving the entire vote of that body—a compliment worthily bestowed.

Officers of Washington Royal Arch Chapter, Salem, Installed on the 16th January, by the M. E Grand High Priest, James Kimball:—

H. H. F. Whittemore, High Priest; Wm. Thorndike, King; Michael J. Doak, Scribe; George W. Sargent, C. H.; Wm. M. Batchelder, P. S; Alonzo C. Blethen, R. A. C.; John G. Dudley, Dana Z Smith, and Daniel H. Jewett, M. of Veils; Alva Kendall, Treasurer; Henry A. Brown, Secretary; Addison Goodhue, S. S.; Jonathan Davis, J. S.; Edward Rea, Tyler.

Imposition.—We invite the attention of the authorities of the Grand Lodge of New Hampshire to the notice of their proceedings on a preceding page, and especially to that part which points out an apparent imposition put upon them by a person falsely pretending to be a Past Grand Master of Masons in this Commonwealth.

Godey's Lady's Book for February is a superb number, both in its matter and embelishments. The steel plate, a "Snow Storm," is a gem of itself and worth half the subscription price of the volume. The work should be in every family, not only as a means of improvement, but of refinement.

Bengal.—A rich and beautiful silver *Shield* was recently presented by the Masons of Bengal, India, to Maj. Gen. James Ramsay, the Prov. Grand Master for that Province, as a tribute of affection, and a memorial of their faithful allegiance and high appreciation of his Masonic government. It is of solid silver and can be used as a rose-water dish. It measures twentyseven inches in diameter. The border represents the collar worn by the Grand Master, and is of openwork chased silver, in the centre of which are the armorial bearings of Gen. Ramsay. The group of figures composing the centre of the shield. is of frosted silver in bas relief, representing the attributes of Masonry. In the foreground are various tools and implements. Three different Orders of Architecture are also shown, the significance of which will be recognized by all Masons. The whole design is spirited, and the execution is in the highest style of art. The cost was 400 guineas, about $1000.

Masonic Presentation.—At a meeting of Merrimack Lodge of F. and A. Masons, at Haverhill, held on Wednesday evening, Jan. 1, R. T. Slocomb, Esq., was presented with a "Past Master's Jewel,' as a New Year's Gift, by the members of the Lodge. The presentation (says a Haverhill paper) was made by Rev. C. H. Seymour, in a speech of much eloquence and beauty, and was appropriately responded to by Brother Slocomb in his usual off-hand and ready manner. Brother Slocomb has presided as Master of Merrimack Lodge for the last three years, with dignity and ability; and this token of the esteem of his Brethren is a well-deserved tribute to his fidelity and skill in the science of Freemasonry.

How many disputes arise out of trifles! And how greatly would they be diminished if every one would deliberately ask himself this question—whether is it better to sacrifice a point which is of no value, or to loose a friend more precious than rubies?

To detect and expose impertinent curiosity is the duty of every honest man, as well as the genuine Mason.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XXI. MARCH 1, 1862. No. 5.

MASONRY:
THE MEANS AND MEASURES OF ITS INFLUENCE AND OPERATION.

Although, some years ago, when a wicked and most malicious persecution was excited against Masonry by certain political intriguers and ignorant fanatics, for their own unworthy ends, we were at some pains to explain the fundamental principles of our Order, and the sphere of its operation—many recent circumstances have tended to convince us, that there is a necessity for reverting to these topics at the present time, as much for the information of our younger Brethren, as for the purpose of preserving the public mind against a re-entrance of those erroneous ideas, which our enemies are always very ready to circulate. Our Order, as we have recently shown, has gained immensely in strength, influence and numbers, within the last few years, and now, by means of its Lodges in the Army, is likely to exercise a most beneficial and ameliorating influence amid the sufferings of the dire Civil War, whose end is, we trust, now rapidly approaching. These facts render it all the more important, that all our Brethren should have a very clear and distinct idea of the exact limits and extent of Masonic duty and power, and that opponents should be deprived of all ground for misrepresenting these, or for attributing to Masonry designs and deeds, which are quite foreign to its fundamental principles. Though the spirit of malice and persecution, that once assailed us, has been quelled and abashed into silence, it is still by no means uncommon to hear insinuations of ulterior designs, made by the captious and the ill natured, when the prosperity and growth of our Order are alluded to; and, on the other hand, among our younger and more enthusiastic Brethren, there are often exhibited an ardor and eagerness to "be doing something," shown in such expressions as these—"Why cannot we all combine in some great and effective measure?" "Of what use are our power and wealth and influence, if we cannot *do* something at such a crisis as this?" Now, we must be forgiven for saying, that these utterances of an impatient ardor, however stimulated by the best and noblest of motives, are quite as baseless and unreasonable as the ill-natured insinuations of adversaries. They both equally start from a wrong idea of the *very nature* of *Masonry:* and the fostering of such erroneous notions would tend to encourage the very errors and excesses committed by the Carbonari of Italy in 1819, by which—though most unjustly—much reproach was for a long time reflected upon our ORDER, simply because the desire of freedom for their Fatherland, and hatred of the Austrian tyranny, induced several of our Italian Brethren to join the ranks of the Carbonari. That Society was in fact purely a political one, organized for the purpose indicated, of freeing Italy from Austrian domination, but the Papal Power, always, since the medieval ages, adverse to Freemasonry, exerted itself in no ordinary degree to cast the odium of the one Body upon another, to whose dearest principles all such political interferences, and indeed *all insubordination to the Constituded Authorities, is directly opposed.* When, in fact, either friends or foes speak of Masonry as a "Power," they use a misnomer. Masonry is not a "Power," in the ordinary acceptation of the word, but what, for want of a better term, we must call an "Influence." This definition may not be so clear or accurate, as we could desire, but we trust to make our meaning sufficiently intelligible to all candid minds. We have already referred to the Carbonari of Italy, whose organization directly aimed at the overthrowing of one political power, and as a consequence, the substitution of another in its stead. Such an organization involved, as a primal principle, the possession and exercise of Power—a power too, whether originating in just and honorable motives or not, in direct hostility to the existing or constituted Power; in other words, a political and revolutionary power. With all due reserve and reverence we would take an illustration—if we may be permitted to compare small things with great—from a higher and holier source. Christianity, whether we regard it in its original purity and simplicity, as given to the world by OUR SAVIOUR and his Apostles, or as it exists now in all Protestant Communities, must be regarded as an "influence" rather than a "power." It did not, and does not, claim to control and coërce men by the application of law and force, by any "bills of pains and penalties," but solely and simply to convince the mind by reason, and to win the heart by the practical proofs of its charity and benevolence. Such was the nature of the Constitution of the Church of Rome, while it still remained a pure Christian Church: but when earthly ambition and the desire of temporal sovereignty led to the union of regal dominion with the religion of the Saviour, then that Church became a "Power," and no longer an "Influence" merely. Some of the remarks of the historian Gibbon, in reference to the donation of the patrimony of St. Peter, indirectly illustrate this: "The gratitude of the Carlovingians was adequate to these obligations, and their names are consecrated, as the saviors and benefactors of the Roman Church. Her ancient patrimony of farms and houses was transformed by their bounty into *the temporal dominion of cities and provinces:* and the donation of the Exarchate was the first-fruits of the conquests of Pepin. In this transaction, the ambition and avarice of the Popes have been severely condemned. Perhaps (?) the humility of a Christian priest should have rejected an earthly Kingdom, which it was not easy for him to govern, without renouncing the virtues of his profession. Perhaps a faithful subject, or even a generous enemy, would have been less impatient to divide the spoils of the Barbarian; and, if the Emperor had entrusted Stephen (the sovereign of Lombardy) to solicit in his name the restitution of the Exarchate, I will not absolve the Pope from the reproach of treachery and falsehood. The splendid donation however was granted in supreme and absolute dominion, and the world beheld, for the first time, a *Christian Bishop invested with the prerogatives of a temporal prince*—the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the disposition of the Lombard Kingdom, the inhabitants of the Duchy of Spoleto sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state. That mysterious circle was enlarged to an indefinite extent, by the verbal or written donation of Charlemagne, who, in the first transports of his victory, despoiled himself and the Greek Emperor of the cities and islands, which had formerly been annexed to the Exarchate."

The application of these remarks of the historian is too plain to require our dwelling further upon them, nor do we adopt the illustration in any sectarian or polemical spirit: our desire is only to show that the "Influence" of the Roman Christian Church, by a strange paradox, was at once elevated and degraded into a "Power"—a power which has, we believe, been the prolific parent of weakness and corruption.

The celebrated Order of the Knights Templars occurs to our mind as a striking instance of a powerful organization, which, founded originally by King Baldwin the 2d, in 1118, upon sound principles and with good motives, subsequently renounced the purer and more proper sphere of "Influence" for the more ambitious and less pure arena of "Power." From being soldiers of the Cross, devoted to lives of valor and Christian virtue, that body degenerated into a haughty, ambitious and grasping coalition, which made the influence of its high prestige the cloak and the pretext for avarice and luxury, and the exercise of a "power" often more than kingly; and, which at lengeth, by its usurping insolence, brought down upon its own head the avenging wrath of the European princes, and its final destruction by the merciless hand of Philip of Valois, in 1342. We may have little sympathy with that bitter spirit of persecution, which avenged the former pride and presumption of the Order, by the burnings and hangings, of which we read so frequently in the history of the 14th century; and the fate of the last Grand Master of the Order leads us, almost insensibly, to take part with him, who, whatever the errors and evils of his Brethren, exhibited the patience of a Christian martyr united to the valor of the undaunted warrior. A calm and candid study of history must convince us that Philip was an unprincipled and rapacious monarch; that Pope Clement was little better than the mean and miserable tool of his tyrannic will, and that the charges made against the Templars were monstrously exaggerated by prejudice and passion, while the proofs of guilt, based upon confessions extracted by torture, were not such as would ever satisfy any impartial mind. In fine, we may allow that the condemnation of the Templars was effected by unjust means, and upon other charges than those, in which their real guilt lay: but there is no concealing or ignoring the fact, that they had fallen away greatly from the purity and simplicity of their original institution: and, what is alone to our purpose, that they had allowed the temptations of political "power" and a grasping ambition, to take the place of that "influence" which was the legitimate and original foundation of their claim to the respect and esteem of their contemporaries.

The Fraternity of the Jesuits is another remarkable instance of an organization, which, starting from a religious basis, arrived at, and obtained, a marvellous degree of "Power"—power to which the princes and potentates of Europe were compelled, for a long series of years, to bow in helpless submission. An historic sketch of the rise and progress of that remarkable Order might, indeed, had we space for it, better serve to illustrate our view of this possession and exercise of Power by self-constituted associations, than almost any other example that we could adduce. We can only, however, allude briefly to the leading points, the "*summa fastigia rerum*," leaving our readers to fill up this frame-work for themselves; nor will they find it an unprofitable or uninteresting study. Ignatius Loyola, the founder of the Order, was first a page in the Court of Ferdinand V. of Spain, and afterwards an officer in his army. He was still quite a young man, and during his defence of Pampeluna against the French, in 1521, he received a severe and dangerous wound, which became the cause of a long and tedious confinement. His amusement, during this bitter period of inaction and suffering, was derived almost entirely from the perusal of Spanish legends of the Saints, and other similar works, by which his fancy was completely seized—the superstitious devotion of his character excited; and, as the natural result, on his recovery he renounced the world and all its pomps and pleasures; made a formal visit to the shrine of the Virgin at Montserrat, and, on the 24th of March, 1522, laid his arms on her altar, and vowed himself her knight. Arrayed in the garb of a pilgrim he then went to Mauresa, and devoted himself to a life of penance and humility, and to deeds of benevolence, which won for him wide renown. We next read of his determination to make a pilgrimage to the Holy Land, and of his travelling to Barcelona, a poor, begging, sincere, and most resolute ascetic,—of his sailing thence to Rome to obtain the blessing of the Pope, Adrian the 6th, and of his arrival at last at Jerusalem, in September, 1523. Remaining there but a brief period, he returned, by way of Venice and Genoa, to Barcelona, where, at the age of thirtythree, he vigorously set himself to the acquisition of the Latin language. Two years afterwards we find him removing to Alcala in order to make himself master of Philosophy, as well as to escape from a dangerous hostility, which he had provoked by his exposure of, and attempt to reform, some disorders in a convent of nuns at Barcelona. His peculiarities of thought and address soon made him an object of suspicion at Alcala, and the Inquisition charged him with witchcraft; warned, threatened, imprisoned, and finally dismissed him. The indomitable student, however, was not to be crushed by such assaults as these: he repaired to Salamanca, where he met with very similar treatment. "Little," observes one of his biographers, "did those Inquisitors dream of the power that slumbered in that strange and self-denying recluse."

Leaving Spain, Loyola proceeded to Paris, in 1528, and began to study there in the lowest classes of the University, with the deepest humility, begging for his daily sustenance, and not seldom startling his friends by his strange and mystical exhortations. Several young men were attracted by his zeal and devotion, and became virtually his proselytes; two of them taking up their abode with him, of whom one afterwards became famous as Francis Xavier, the apostle of India. The hearts of these companions in prayer and penance were on fire for the conversion of the world, and they took solemn vows of chastity, poverty, and entire consecration to the Church, in the subterranean Chapel of the Abbey of Montmartre—a strange and striking scene, to which the subsequent power and progress of the Order lent a deep and vivid interest! At length these devoted companions, now ten in number, agreed to leave Paris and to meet at Venice in January, 1537. Having resolved to visit Jerusalem, they went to Rome to obtain the Papal blessing, and then returned to Venice, with the design of embarking for the Holy Land. A war with the Turks, however, frustrated this intention, and their enthusiasm was in the meantime exercised in various other forms of effort. Rome became their headquarters, and Loyola now conceived, or more probably matured, the idea of founding an ORDER, to be devoted to the very work in which he and his fellows were so ardently engaged. A careful comparison of the enthusiasm and purity, however alloyed by superstition, of the earlier career of Loyola and his companions, with the dangerous and illegal height of power to which that Order soon attained, will aptly illustrate the tenor of our remarks. The nature and plans of the Institution were sketched out, and submitted to the Pope, Paul III., who, under certain limitations, confirmed it on the 27th of September, 1540; a day and deed destined to have a mighty influence on the after history of Europe! The limitations were subsequently withdrawn, Loyola became president of the Order, and remained at Rome to direct and stimulate its efforts.

Thus sprung up the ORDER of the JESUITS, the mightiest, by far, of all the kindred institutions of the Church of Rome—an Order representative of "Power," which more than once, in after years, shook to their basis the firmest thrones in Europe. That Order increased with such rapidity, that, at the death of its founder, it consisted of more than a thousand members, possessed one hundred religious houses, and had parcelled out the world, from Spain to India and Brazil, into twelve provinces, for the more effective prosecution of its labors. Had the Brotherhood continued to confine its efforts to the propagation of Christianity, as they understood it, however we might dissent from much of its principles and practice, we might rather have selected it as an example—and a most remarkable one—of the "Influence" of one great and energetic spirit communicating itself with a marvellous and magic power to a vast association of kindred minds; but the Jesuits, perhaps as a necessity, arising from the *temporal power* of the Papacy, soon began to take part, very actively, in the political intrigues of the Courts and Councils of Europe, and thenceforth identified themselves and their objects with unlawful "Power." As to Loyola, himself, we must acknowledge, that his was a self-sacrificing fanaticism, and his life, in every sense, a spiritual knighthood, undaunted by danger; unshaken by persecution; unawed by any form of trial and suffering, in the cause of his devotion. His labors were soon appreciated by his Church, and the SOCIETY OF JESUS became a mighty engine, before whose "Power" not only temporal princes, but the Popes themselves were more than once forced to bow! Its secrecy, from first to last—and it still exists in our midst—has defied investigation; and its unscrupulous means have only been surpassed by the devoted spirit of its members. It has been well observed by some writer, that "Luther and Loyola represent progress and check, march and countermarch, action and reaction, in the same epoch of the ecclesiastical world."

Here then we have a grand instance of a society claiming and exercising "Power" in the most extensive meaning of the word; an exercise, which must always, we hold, be illegal, unchristian, and, nationally regarded, unconstitutional. Of such claims and such usurping action, MASONRY knows, and *can* know, *nothing*. OUR ORDER is based upon principles of benevolence, of brotherly love, of loyalty, and of obedience to the "powers that be." No man, who is false to any of these great principles, can any longer lay claim to the title of MASON. "Influence," then, is all that we aspire to, or have the means of exercising; and if we are true to our principles, we shall not only be perfectly content with that sphere of effort, but recognize the deep and enduring wisdom which has rested our Institution on so firm and rock-like a foundation. We can, and we are bound to, exercise that "Influence" for the moral, intellectual, spiritual and temporal benefit of our Brethren of every rank, and race, and clime, without distinction of politics, party, or religion. And surely, in a world so full of sorrow and of suffering as this, no greater or more glorious field of exertion could be offered to any man or Brotherhood of men! While others may wrangle and contend for the possession of earthly pomp and "Power," our "Influence," uncaptivated and unseduced by these gauds and vain shows of the transient and the temporal, claims for itself the loftier and brighter realm of that CHARITY, which is ETERNAL—which ever lives, and moves, and acts in the solemn and sanctified conviction that

> "All mankind are brothers,
> Our God their Father too!"

THD CHIEF CONSERVATOR'S WEBB-PRESTON RITUAL.—We return our thanks to R. W. Bro. ——, a Past Grand Officer of Illinois, for the Chief Conservator's secret work. The book contains 135 pages, is well arranged, and is accompanied by a "Vocabulary," which enables any one, Mason or otherwise, to read it. We are also in possession of "A Digest of the Regulations of the Association," and other important documents, which we *may feel compelled* hereafter to give our readers the benefit of, especially as we do not believe "Its aims are holy, and the blessing of God will not be wanting if we," (the Conservator and his aids,) "work in faith." "The Conservator's Era" is a novelty in the way of almanac making.—*N. Y. Saturday Courier.*

STROLLS AMONG THE WORKMEN.

NO. 9.

Dear Brother Moore—

I think you act wisely in repudiating all responsibility for the opinions of your correspondents. If you should select from the budget only those which coincide with your views, others would probably be rejected deserving a more deliberate consideration. A diligent investigation of any subject is profitable. It is impossible to trammel the mind; thoughts shoot out meteor like; not at random, but to a given point; not in flashes, but with a steady penetrating light, making their impress deep and lasting upon the mind. So long as we find men with minds of different structure and differently tutored, so long may we expect to find a dissimilitude of ideas and impressions. Even where the same object is to be obtained, it is often reached through various, and sometimes opposite channels. Hence it seems judicious, at least, to let every phase of a subject appear, be the medium what it may. As it is, many of our industrious Craftsmen, who are in search of light, find themselves bewildered in perplexing labyrinths, in consequence of the imperfect manner in which they have been instructed in the usages and principles of the Institution.

In a former communication I have said, that it is the duty of every Mason to keep inviolate Masonry's land-marks, which give foundation to the Order, and so far as may be practicable, to retain the old form of ritual and Lodge government. It is our duty to do so, regardless of the peculiar spirit of the age in which we live. We are necessarily brought into contact with notions and opinions as various as the tints of the rainbow; and if they are not all equally beautiful and harmonious, they are, for the most part, set forth with an equal honesty of purpose. We may, then, safely and with propriety give them a careful and impartial examination, while we need only adopt such as accord with our own judgment and sense of duty. As no one else is responsible for my opinions, and as they carry with them no authority, and no weight beyond their own force and the truths they convey, I may, without presuming too much, venture my views in regard to the peculiarities of Freemasonry and its principles, even though phases be presented in old usages and discipline hitherto unnoticed by the Craft.

From what I have gathered during my rambles about the Temple, it seems to me that many of the Brethren err in what constitutes an offence, for which the Master of a Lodge may be tried, and the tribunal competent to take cognizance of a simple *moral* offence. Instances have occurred in which parties have sustained irreparable injury, through the instrumentality of newly installed Grand officers, who have failed to discriminate in these particulars. However, these blunders do not often occur; when they do, the recoil is likely to come back upon the officer, who exposes an ignorance of Masonic discipline wholly incompatible with the position he occupies. But these errors are not confined to the ignorant. There are instances in which better informed Masons entertain such acute sensibility regarding the peculiarities of a Master's relationship to his Grand Lodge, that they are often led away, by their fastidious notions, into the same mistakes.

A Master may be tried by the Grand Lodge for malfeasance in office, and for some other strictly Masonic offences, but he cannot be made amenable for social and personal immorality; neither can a Grand Lodge exercise original jurisdiction over cases where the offender can be tried by his own Lodge. Nor can it, under any circumstances, inflict a degree of punishment exceeding a suspension from office, or expulsion from its own body. At the end of which term he may be tried by his Lodge for any moral offence committed while in office, but not for any *official act.* The functions of a Grand Lodge are variously estimated, and are limited to a greater or less degree, according to the views of the Brethren in their respectivs localities. They possess certain inherent rights of which they cannot be deprived; some of these, however, have been given up and resigned into the hands of subordinate Lodges. Their judicial powers consist in settling matters of controversy which may arise between subordinate Lodges, or between the members of different Lodges, and the enforcement of discipline upon its own members and the Lodges under its jurisdiction, and upon individual Masons. Its appellate powers embrace all matters of controversy and discipline, arising in Lodges, *and over which it has not original jurisdiction.*

I find in the printed transactions of the Grand Lodge of New York, that there was an attempt made to force the body to assume original jurisdiction in the case of a Past Master, who was a member of the Body, and who was brought up there upon some alleged offence. Upon mature reflection, the case was sent to his Lodge by the following resolution, which clearly sets forth the doctrine, that a Grand Lodge cannot properly exercise original jurisdiction in the trial of Brethren who are amenable to, and can be tried by, their Lodge:—

"*Resolved,* That this Grand Lodge ought not to exercise original jurisdiction to try a member of a subordinate Lodge who is in good standing, and who is not acting in hostility to the Order, Constitution and jurisdiction of this Grand Lodge, for any Masonic offence against this Grand Lodge, when such member is subject to trial by the subordinate Lodge to which he belongs."

If a Grand Lodge, then, has not original jurisdiction for the trial of Masons amenable to their own Lodge, where is the line drawn which brings offenders within the scope of its judicial jurisdiction? It is certain that there are some parties who are within its judiciary limits, and over whom it holds a control, and some offences which are obnoxious to its laws; I should judge, that to bring it within the cognizance of the Grand Lodge, it must be a simple *Masonic*, or an *official* offence, or for *indecorum* in presence of the Grand Lodge.

Although I may believe that a Master is not accountable to the Grand Lodge for his moral conduct, I am very far from sympathizing with the views of those who, in my estimation, possess a morbid sensibility regarding his prerogatives. There is no doubt but that he is clothed with powers sufficiently ample to prevent encroachments upon his own privileges, as well as innovations upon the nsages and customs of the Order; but in their anxiety to attribute to the office all that it is entitled to, the Brethren exceed the limits circumscribed by the rules of the Institution, and accord to it powers belonging more appropriately to an *autocrat.* The Master of a Lodge holds an important position; he has a special charge of a body of Masons, in some instances equaling in numbers some Grand Lodges. He is elevated to that post by the free sufferages of his

Brethren, and is presumed to possess all the qualifications necessary for so distinguished an office. The Grand Lodge lays him under heavy obligations to perform his labors as a Master should do. It possesses the right of subjecting him to Masonic discipline for a neglect of any duties imposed by the office, and as he is not amenable to, nor can be tried by his own Lodge for any offence, either moral or Masonic, the Grand Lodge holds him personally responsible for his official faithfulness, and the constitutional working of his Lodge; but I know of no rule, either written or unwritten, that makes him amenable *to any power* for his moral conduct. In maintaining these views I do not mean to convey the idea that a Master cannot be suspended from office by the Grand Master should his conduct be such as to bring a reproach upon the Institution. But should this power be exercised it would be one of those extreme cases which receives its justification alone, from its enormity, and a necessity for its immediate notice.

There is evidently a similarity between the prerogatives of a Grand Master and those of a Master. The limits of the one embrace a State jurisdiction, while the other is confined within the pale of a subordinate Lodge,—but both possess absolute power within their respective jurisdictions. They are both responsible to the Grand Lodge for a proper fulfillment of their duties. It is true there is no law requiring a Grand Master to answer for delinquencies, either social or official, while a Master finds *one* to bring him forthwith to the bar for a violation of the latter offence; nor may a formal enactment ever become necessary to meet the case of a Grand Master's short comings. It is a significant fact, and as gratulatory as it is remarkable, that of those who have been exalted to the zenith of Masonic official glory, no one, either in this or in any other country—that I am aware of—has so demeaned himself as to require an especial act of degradation at the hands of his Brethren. Some may have transcended their powers and others descended to acts unbecoming their lofty position, but so far, the Craft have never deemed it necessary to take any steps, either to degrade their Grand Master or to defend themselves from usurpation or tyranny. That they never have done so, is no reason why a case may not arise making it imperative upon the Craft to resort to it. But whether there should be or not, it is evidently in their power to *do so*. This right is also established from the fact, that it is the custom, in some Grand Lodges, for a standing committee to report upon the acts of the Grand Master for the past year—I have seen from that source commendatory resolutions. If they can *approve* they can *condemn*.

Although a Grand Master may not be brought under discipline, the same privilege does not extend to other Grand officers, not excepting Deputy Grand Masters; all may be arraigned for an offence committed in their official capacity, unless they are acting under a special order from the Grand Master. They and the Master and Wardens of a subordinate Lodge may be suspended from office, for the time being, at the will and pleasure of the Grand Master. But it is doubtful whether either of them can be tried by the Grand Lodge for a purely moral offence.

As I have extended these remarks to the usual length of a number, I will reserve for the next, what I conceive to be the offences for which a Master can be tried by a Grand Lodge.

Yours, truly and fraternally, D.

FREEMASONRY IN SCOTLAND.

The Grand Lodge of Scotland celebrated the festival of St. Andrew, their patron, on Monday, Dec. 2d, His Grace the Duke of Atholl, G. M., being absent in France, enjoying the hospitality of the French Emperor.

The Grand Lodge was opened by the Depute Grand Master, when the office bearers were installed.

After the installationt, he Grand Lodge proceeded to the Hall to celebrate the day, when two hundred and fifty members sat down to the banquet.

During the evening the following song, composed by Bro. James Ballantine, Grand Bard, was sung:

Air—"*Blythe, blythe and merry are we.*'

Come gather round the cosy hearth,
And let us chant a canty lay—
For Scottish hearts, ower a' the earth,
Are blythe upon St. Andrew's Day.
Since that gude Saint, in days o' yore,
Led forth our sires in battle fray,
And won for Scotland deathless gloir,
A' Scotsmen bless St. Andrew's Day.
Come, then, brither, join wi' brither,
Lilt and sing a' blithe and gay;
Linked in holy love thegether,
Blessings on St. Andrew's Day.

In every clime, in every land,
On every shore, on every sea,
Far, far frae Scotland's rugged strand,
Are members of her millions three—
Parts of her small, but matchless band,
Men born the world to teach and sway,
All bound together heart and hand,
By Scotland and St. Andrew's Day.
Come, then, &c.

Now France and Scotland form anew
Their league of friendship as of yore,
And in the forest of St. Cloud,
They hunt the stag and spear the boar.
And Atholl's Lord and France's King
Now twine the olive with the bay;
While thistles linked with lilies spring
To grace dear auld St. Andrew's Day.
Come, then, &c.

And here within this regal hall,
With dear St. Andrew shrined on high,
We'll cherish deep the pledge we all
Have made beneath yon radient eye.
And may the holy star of love
Light up our hearts with genial ray,
And Mason aye to Mason prove
True brithers on St. Andrew's Day.
Come, then, &c.

THE GRAND LODGE OF NEW JERSEY.

New Jersey, Jan. 27th, 1862.

Dear Bro. Moore: — Our Grand Lodge met in Annual Communication on the 22nd inst., and after a pleasant, calm meeting, it closed in the same spirit of harmony which really characterized its deliberations. I like a little more animation, an occasional dash of spice in debate. When prudently introduced, it never leaves any evil traces. Nearly all the Lodges were represented and the Grand Master had the gratification of delivering his most excellent Address, (or Report as we *choose* to call it) to a full Lodge, and appreciative brotherhood. His tecnicality in Masonic etiquette and suavity of manners naturally drew towards him our respect and admiration. The same may be said of our indefatigable Grand Secretary, whose long continuance in office indicates the high estimation in which he is held by the fraternity. The Grand Master's Address was confined principally to local matters.

The first subject of interest demanding the attention of the body, was the petition of certain Brethren for a warrant, for a Lodge, to work in the *French Rite*. This was finally rejected, after a protracted deliberation. During the consideration of the subject, it was represented that there was but little or no difference between the ritual of the French Rite and that of the York Rite, and yet the parties interested, pertinaciously refused to accept a warrant, unless that peculiar privilege was secured to them and expressed in the Warrant. The feeling of the Grand Lodge seemed to favor the prayer, and it would have been granted, had not the Regulations of the Grand Lodge prevented it.

It has ever been the custom in this jurisdiction to install the Officers of Lodges working under a Dispensation. The Grand Master deeming this practice at variance with the general usages of the Craft, and wholly inconsistent with the teachings of the Order, omitted the custom, I believe, entirely during the past year. One of our old Lodges took exceptions to this inroad upon the old customs of New Jersey, and resisted it by Resolutions, and in refusing admission to the Master of one of these Lodges, to one of their Lodge Meetings. The Grand Master first drew the attention of the Grand Lodge to the subject, but it coming also through the medium of this Lodge, seemed greatly to enhance its interest. A judicious Committee, however, quietly settled the matter by cordially sustaining the position taken by the Grand Master, and kindly *reproving* the Lodge, which report met the general approval of the body.

A much more interesting question arose in the case of a Lodge being unable —according to the views of some of the members—to fix a degree of punishment upon a delinquent member, commensurate with the offence committed. It seems that the Master perceiving the impracticability of the Lodge ever reaching the required number of votes necessary to punish a member, and wishing to relieve the Lodge of the dilemma, assumed the responsibility of fixing the penalty himself, and upon his *ipse dixit*, expelled the offender! It was this extraordinary assumption of power which brought the case to the Grand Lodge, but this was not the point of interest, or of any very great solicitude, as the error was too palpable to apprehend any danger from it. The vital feature in the case was rather shadowed by the subject just disposed of. The Lodge, in submitting the matter to the Grand Lodge, aimed more to correct the error of the Master than to draw attention to the action of the Lodge which induced it, but on investigating the case, it naturally presented itself to the Committee and was by them introduced in their Report, and the doctrine at the same time set forth that the Grand Lodge has the *right* to enter a Lodge and exercise original judicial jurisdiction in individual cases of moral delinquency; of course, bringing the case immediately to its own bar. It is the adoption of this sentiment, by the Grand Lodge, which encircles the case with such vital consequences.

There is no doubt that this doctrine is correct, so far as it may be applicable to Lodges for their acts, and Masters for their official conduct, but the idea of establishing the principle that the limited precincts of our Temple may be invaded, by any power, and a member of our circle violently torn from the horns of the Altar, is repugnant to every principle of justice and of *individual* and *Lodge* rights. In my readings of Masonic history, the impression has been left upon my mind, that after the year 1717, when Lodges generally received a permanent identity by a Warrant of Constitution, that the General Assembly had confirmed the individual Lodges *in* certain inherent and indefeasible *rights* and *privileges* which are perpetuated to this day, and are a part of those things incorporated into the Masonic existence of every individual made a Freemason; that these *rights* and privileges are vested in, and belong exclusively to, Lodges of Free and Accepted Masons; nor is there any legitimate power existing to deprive them of these privileges, or any portion of them, so long as they possess an unrevoked Charter or Warrant, and which they may properly claim to hold while they keep within the well defined limits of the Masonic Land-marks and Constitutions. I had supposed that among the rights and privileges sought for upon entering and passing from one degree to another, were those of selecting our own associates; controlling our own personal and fraternal relationships; of weighing the moral position of those we were receiving among us, by our own balances, and of determining by our own motion, who are and who are not suitable persons to be our Masonic Brothers and Fellows. I had been laboring under the honest conviction, that Lodges and Grand Masters too, had both of them existence anterior to the conception and organization of Grand Lodges; that the latter received their vitality, power and strength and the germ of perpetuity, from individual Masonic Lodges. At this time no Grand Lodge can be formed or held together with a less number than the Representatives of *three* of these Lodges, so that their very existence to-day depends upon the will of those whose rights they seem disposed to invade. There was a period in this country when the present form of relationship did not exist between Grand and subordinate Lodges, that connect them now. The former held a Provincial Charter from, and were dependent upon, Grand Lodges of other Countries. After our Revolutionary struggle the Craft in the several States, knowing that they rightfully possessed the germ of existence and perpetuity, determined to dissolve the tributary connection which they then held to the mother Grand Lodges of Europe, which they did do, and formed themselves into Independent Grand Lodges, through Conventions consisting of Representatives from the respective Lodges then in existence, the jurisdiction of each Grand Lodge being the territorial limits of a State, with the privilege of piercing Territories where no Grand Lodge existed. To these Bodies the Lodges surrendered their old Warrants and obtained new ones in return, that they might bear the same relationship to each other in this country that the Lodges hold in England to the Grand Lodge there. There was no surrendering of *rights* and privileges beyond those placed in the custody of the Grand Lodge in 1717. Those portions of these rights of the Lodges which were not surrendered—and that more than they seem disposed to take advantage of—should ever be held dear and sacredly enshrined on the Altar of every Lodge. While upon this subject allow me to say, that we were informed—of course it was believed—that our Grand Lodge differed materially from those in the other jurisdictions, in that, it was organized by a convention of Masons, and not by Lodges, as others had been; and therefore it possessed peculiar powers and privileges, and of course could try members of Lodges. As there was no time for particulars, we could not understand, to our satisfaction, how this was, and shall have to beg you to inform us, of this jurisdiction, who are really seeking information, how, and in what particulars the organization of our Grand Lodge differs from all other Grand Lodges and possesses attributes of a higher Order than they do.

The Grand Lodge declined issuing Travelling or *Army Warrants;* also declined introducing the system of *honorary membership* in the jurisdiction. The M. W. Isaac Van Wagoner was re-elected Grand Master, and the R. W. Jos. H. Hough, re-elected Grand Secretary.

I remain, dear Brother, yours, truly and fraternally, ——.

A SWINDLER AMONG THE ODD FELLOWS.

About three weeks ago, Benjaman Wright made application to the members of Hudson Lodge, I. O. of O. F., of Jersey City, for relief, and was very kindly allowed to make known his condition before a meeting of the Lodge. He stated that he lately escaped from the South, where he had property, which was confiscated because he was a Northerner, and would not take up arms against the United States. His statement was so plausible that the members became warmly interested in his welfare, and accordingly contributed the sum of $10 for his benefit. The following day the Lodge received information from a member of the Order, residing in Newark, denouncing him as an impostor. Wright was accordingly arrested, sent to the Hudson county jail, and indicted by the grand jury. His trial came off recently, the accused pleading his own case, but the evidence was so strong against him that the jury found him guilty. The grand jury of Essex county also indicted him for swindling one of the Lodges in Newark, and he was tried last week, found guilty, and sentenced by Judge Haines for two years in the State prison. The accused will also be sentenced by Judge Ogden, in the course of two weeks. Wright for the past ten years has made it a practice to travel through the various States, and has succeeded in victimizing the Lodges wherever he has made application for assistance.

Masonry has its full share of these strolling vagabonds—indeed more than its share—for there is scarcely a week passes that we do not read of their swindling operations in the interior towns. The above furnishes a good example of the proper treatment for them, and we sincerely hope there will be no backwardness in applying it whenever and wherever they show themselves.

ROBERT BURNS.

Everything in relation to the life and character and memory of Burns, possesses a peculiar interest to the members of the Masonic Fraternity, whose Brother he was, and for whom he ever manifested, in his life, the warmest affection, and has bequeathed to them, as the product of his poetic genius, an imperishable memorial of his love. We offer no apology, therefore, for transferring to our pages the following interesting notice of the death of one of his earliest friends, from the Edinburgh Scotsman, of December last:—

DEATH OF WALTER GLOVER, CONTEMPORARY OF BURNS.

Walter Glover, known as the carrier between Dumfries and Edinburgh in the time of Burns, died on Sunday last, at Ferneyside, in his native parish of Liberton,—an extraordinary example of longevity, being in his 104th year, having been born July 18th, 1758. Of late there have been recorded the deaths of persons from seventy to fourscore years, who were able to say that when children they had seen our great national bard; but here was a man who was born before the poet himself, and had frequent occasion to meet and converse with him—a recollection the old man warmly treasured. When Burns was exciseman at Dumfries, rum was extensively imported there, and Glover was frequently employed to convey it to Edinburgh. The permits on these occasions required to be signed by the poet, and contingent on the arrival of the vessel, these documents were often required either at a very late or a very early hour. Glover was wont to state, as a proof of Burns's regularity and business habits, that sometimes when he used to apologize for disturbing him at these untimely hours, the poet said—"Walter, it is but my duty, and never hesitate at any hour to call on me to do it." Glover and his connection with Burns were thus alluded to at the Great Centenary Meeting in Edinburgh, 25th January, 1859:—The chairman (Lord Ardmillan) said—"I understand that we have now present among us in this great assemblage the only man who saw the day which this day celebrates—one man alone, when generations have been swept to their graves, lives to be present now who lived when Burns was born. There is a man in this room who is now more than 100 years of age—(loud cheers)—who was alive when the poet Burns was born, and who personally knew that immortal man. He is here in this room—Mr. Walter Glover—who was the carrier between Dumfries and Edinburgh in the days of Burns, who has seen Burns, whose eye has met the eye of Burns, whose voice has met the voice of Burns, whose ear has heard the words of Burns." (Loud Cheers.) Mr. Walter Glover then ascended the platform amidst loud cheers, and to the amazement of the audience, recited "Tam o'Shanter" from beginning to end with a strong voice, and with "due emphasis and discretion." Till within the last twelvemonths, this memorable old man was in the habit of walking frequently to Edinburgh—a distance of between three and four miles; and his chief enjoyment was sitting by the fireside playing his fiddle, which he did with considerable skill. Within the last two years, he wrote out the poem of "Tam o'Shanter" in a bold, steady legible hand, amazingly like the poet's handwriting, and this was done without the aid of spectacles. For the last few months, Time has been laying his inexorable hand upon him, but very gently, and he retained possession of his faculties, his memory especially, to the very last. It is only a month ago that he was heard to relate with great unction some of his humorous stories, and to make some shrewd observations on present and passing events. He was a great reader—an enjoyment of which his failing sight nearly deprived him during the last year; and he had the rare gift of remembering every remarkable event he had seen, heard, or read of since he was three years old.

THE LAST MORSEL.—A MASON'S WIDOW.

All that remained of the last loaf of bread, which widow M——— could call her own, was upon the table. Where the next morsel of food was to come from was a question to which the widow, herself, could not give a ready response. Three little children looked up with love and trust into her face, and called her "mother." For six months she had provided as best she could, for their many necessities, with her own feeble hands; but health and strength failing—a severe pain in her chest prevented her from working so hard. Added to this, but little sewing was to be obtained, and for that little the remuneration was scanty—a pittance. What was she and her three fatherless little ones to do?

It was a bright day. The gladness of Nature was a mockery to her heart. She placed her children around the board—and leaving her humble abode, she hied herself to Greenwood. Tears streamed down her pallid cheeks, as she trod the well worn track to her husband's last resting place. The widow started when she caught sight of a white slab, newly erected, at the head of her companion's grave. It was an honor she had long yearned to pay his memory, but she lacked the means. Who had fulfilled her wishes so exactly? She pressed forward and read—

SACRED TO THE MEMORY
of
S——— M———,
Who died greatly beloved by
All who knew him,
In the thirtythird year of
his age.

Near the top was carved a Masonic emblem. This was the only solution to the mystery. The woman knelt upon the sod, and blessed the widows' God for this token of His mercy. "Surely," she thought and murmured half aloud, "those who have been so mindful of the mouldering ashes of the dead, will not be entirely unmindful of the welfare of the living."

A strong confidence was born in her heart. She arose and retraced her steps. "Mamma," said one of the little ones, tottering towards her as she approached the door, "a man came here just now, and left a whole basket full of nice things, which he says was sent to us, but he would not say who sent them. There are meat, and bread, and tea, and sugar, and I don't know what all! Haven't we got kind friends, mamma? Now you wont look sad any more."

Sure enough the widow found her pressing necessities relieved, and supplies were sent to her from time to time, and still continue to be so sent.

Who were her self-constituted guardians? Attend the Reunion of Excelsior Lodge on Thursday next, and see if they are not *Freemasons.—N. Y. Saturday Courier.*

ADDRESS,

Delivered before Geneseo Lodge, A. F. A. M., on the 26th of December, 1861, by P. M. Walter Smith.

PUBLISHED BY REQUEST OF THE LODGE.

My Brethren:—In retiring from the station wherein you have been pleased by your sufferages to place me, a sense of duty, as well as gratitude, impels me to acknowledge your kindness and respect in sustaining me in the performance of the various duties which have been imposed upon me.

And permit me to congratulate you on the harmony and good feeling which, with few exceptions, have prevailed at the communications of this Lodge during the period I have had the honor of presiding over your deliberations. On this occasion, also, it being probably the last and only opportunity of addressing you as Master of this Lodge I may ever enjoy, permit me to urge upon your consideration the great objects of the Masonic Institution. The great ends in view are to make men better and happier. In promoting these objects, contributing to the wants and alleviating the sufferings of the body, embrace the least of Masonic duties.

Enlightening the understanding, cultivating the mental faculties, and improving the moral virtues of men, and teaching them their duties and relations to each other, in connection with their religious obligations, embarace the greater and more important duties of Masons.

As individuals, we are taught to improve our powers and faculties in a manner effectually to advance our own good, and to contribute to the happiness and prosperity of others. Collectively as a body, or society of men, we are to unite our energies, not only in promoting the happiness of each other, and the prosperity of the Masonic Institution, but in alleviating human woe—in expelling ignorance and moral darkness and diffusing light and happiness. The observance of ceremonies, putting on badges and adhering to ancient rites and usages, will alone never constitute the true and upright Mason—our duty to ourselves as individuals teaches us, in the first place, to hold in the highest veneration, the All-Wise, Bountiful and Supreme Architect of the Universe—from whom cometh every good and perfect gift—and to feel our entire dependence upon Him, and to cultivate the powers and faculties with which he has endowed us in the best possible manner, lopping off all excrescences from the heart—stifling unhallowed desires and vicious propensities—banishing from our bosoms, pride, ill will, hatred, malice and revenge, and in cultivating humility, gentleness and pure love—directing all our energies to the promotion of the greatest happiness. By our duty to each other, we are taught to love our Brethren, to be charitable and kind, alleviating their sufferings and contributing to their wants, to be tender of their character and reputations, suggesting in their behalf the most candid, favorable circumstances—and are they justly reprehended, we are bound to let the world know how Masons love one another.

How far, as Masons, we live up to these duties, you, my Brethren, can judge. Looking abroad and beholding the heart burnings, animosities and contentions, which are too common among Masons, and the vile measures not unfrequently taken by Masons to slander their Brethren, and by falsehood to destroy their fame to the total disregard of all the most sacred Msaonic obligations, the heart of every true Mason sickens within him, whilst he turns disgusted with the name of Masonry. But there is a redeeming spirit in the institution—its principles are correct, founded upon a broad and liberal basis. Let every worthy Brother be taught to reform one. Call back the Brethren to first principles—banish all dissensions—cut off all unworthy disorderly members—set your faces against all irregular habits and vicious practices, never suffer party contentions of any description to have a place among you. Be more cautious with respect to your initiations—be more zealous and persevering in increasing the virtues, usefulness and respectability of your members. Let your Lodge be what in fact it ought to be—a band of Brothers, among whom no unfraternal contention should ever exist "but that noble contention, or rather emulation, who best can work and best agree."

"A Mason is obliged, by his tenure, to obey the moral lsw." This is the language of one of the earliest regulatious of Masonry. It embodies the first principle—the corner-stone of the institution. It lies at the foundation. Remove it, and the superstructure falls to the ground, a mass of worthless ruins. Remove it, and you convert the Masonic Lodge into a den of thieves—a receptacle for the vile and vicious—a resort for the drunkard and the blasphemer. Nay, more than this, you drive Masonry to the necessity of becoming the endorser of the character of the depraved and worthless who may gain access within its sacred retreats; you reduce Masonry to the level and companionship of vice. No! our old gray headed institution has enough to sorrow for in the character of its members; but, thank God, it has no such principle to answer for. Its precepts are true and holy, whatever the lives of its members may be. Disbelievers in the divine mission of our Saviour would be no more out of place as communicants in a christian church, than are immoral men in a Masonic Lodge. If a belief in the Son of God be the tneure of christianity, so obedience to the "moral law," is the condition on which every Mason holds his Masonry. A violation of this condition is a sufficient cause for expulsion from the Lodge, as his avowal of infidelity would be for his exclusion from the Christian Communion. His immorality vitiates the tenure by which he holds his Masonry, the condition on which he received it, and on which alone he can rightfully claim or be permitted to enjoy its benefits or participate in its ceremonies.

If it be asked what it is that obligates or compels a Mason to do these things enjoined upon him by these ancient laws, I reply, his moral sense, his honor, his solemn pledge voluntarily assumed, his innate sense of truth. Because to do these things is right in and of itself, and because he has irrevocably bound himself to do them.

But if he does them not—if he violate any or all the laws that are here enjoined, what penalty is appropriate to his case? Evidently one corresponding with the purposes of the institution, with its deference to public law and order, and the laws of God—one of strictly moral character, *reprimand, suspension*, or *expulsion*, by which he may be cast back to the place from which we mistakenly attempted to raise him.

But suppose this moral sense is not in him, that he is not an honorable man? so that the legitimate penalties of the Order will not reach him to touch his seared, hardened conscience, what then remains for an outraged society? Nothing, nothing but patience. He is to be left to a tribunal that has reserved vengeance and final action to itself.

The laws of Masonry justify no physical penalties under any circumstances. What unerring criterion is given to test the genuineness of a Masonic obligation? I answer three rules are given us—its concordance with the spirit of the Ancient Charges—with the general duty every individual owes to his God, his country and himself—and with the written *word of God.* What Scriptural foundation have we for oaths as obligations in Masonry? Answer, the various covenants of the Patriarchs, Prophets and Apostles, made in general, with Solomon's appeals to God. Read the opening clause in King Solomon's dedication prayer, &c. Upon these are predicated the universal practice of substantiating legal evidence by oaths.

The tenure of Freemasonry is that which holds its votaries to it, and binds them irrevocably to one another. It is a cord that both binds and draws—a bond indissoluble, yet to a Brother first prepared in heart, "a yoke that is easy and a burden that is light." The tenure is likewise the consideration, condition or service which he gives the Fraternity into which he has been admitted as a member —or the tribute by which he acknowledges his subjection to it.

The Masonic emblem of the Shoe, with other symbols, implies a full relinquishment of all things that do not interfere with a man's duty to his God, his country and himself. This relinquishment fits him for the *moral* cable tow or tenure of the moral or Masonic law.

"No human being will ever govern himself well who has not first learned to submit to the government of others." The Masonic tenure is a subject fraught with the deepest interest to the Masonic Fraternity. That there is an obligation binding each member, has never been disputed. Indeed, the enlightened Brother glories in his bond. For it is one evidence, among others, of his faith in the existence of truth as an ornament to the human character; of his belief in the existence of a God who will vindicate his own honor when assailed by perjury; of his repudiation of the unnatural sentiment that an individual can exist independently of the aid and sympathy of his fellows; and of his willingness to submit to any sacrifices or sufferings that pertain to them. A Mason is bound by his tenure—there is no escape from him but in the refuge of moral treason and perjury. He is bound for all his days—so long as the principles of Masonry (morality) exist—so long as Diety exists, this obligation exists. He is obliged with all his powers—the wants of those whom he is associated himself, poverty, hard temptations, mental distress and the like, will always demand his utmost ability to relieve them, so far as that ability is not prevented by prior duties to God or himself. He is obliged with all willingness. His own free will and accord having led him into these bonds; an opinion long favorable to Masonry having promoted the action, and a desire to do good to mankind being the foundation, he will find in the institution all that he sought for—viz: opportunity to do good, to honor God, and to improve his own heart; and this will establish his preconceived impression of the royal Art and make him a willing subject under the tenure of Masonry.

Is the Masonic cable-tow measured by miles? No! It is measured only by ability, and the estimate is properly made by each man's own conscience. If one is shorter than another, it is because Providence has dispensed temporal bounties, such as wealth, talents, &c., in different proportions. Each member of the Masonic Fraternity is supposed to be the proper judge of his own cable-tow, but if he rightly reckons its length, it will comprehend in its sweep all that space which God gives him ability to cover.

Like other branches of learning and science, Masonry, to be understood and appreciated, must be studied. A knowledge of the subject cannot be acquired in a day or a week. The teachnicalities of ritual may be learned, but the ritual is only the alphabet; and unfortunately, it is too often but imperfectly taught. Even in this important respect, many intelligent Brethren are too ready to adopt the vagaries of ignorance, and to follow the lead of inexperienced and incompetent guides.

It cannot be expected that in any Society there will be a perfect accord and congeniality of minds, of tastes, and of morals. Hence differences will sometimes arise, and if conducted with good temper and candor, will rarely expand into convulsions. Wolves will sometimes intrude into the flock, and bad men under the cloak of goodness, will frequently insinuate themselves into the most excellent associations. In all associations of men there are perturbed and uneasy spirits, who scatter discord and whom "no command can rule or council teach," who create disturbance wherever they move. It is no easy task to withstand the arts of hypocrites and the acts of incendiaries. If our society has suffered under such influences, it participates in the fate of all assemblies of men; and the feuds which sometimes distract its tranquility, are as often the off-spring of well meaning and over-weening zeal as of perverse and evil designs.

That Freemasonry is sometimes perverted and applied to the acquisition of political ascendancy, of unmerited charity, and convivial excess cannot be disputed; but this is not the fault of the institution, for it inculcates an entire exemption from all political and religious controversy. It enforces the virtues of industry and temperance, and it proscribes all attempts to gratify ambition and cupidity, or to exceed the bounds of temperance and convivial enjoyments, under its shade or through its instrumentality. In lifting the mind above the dungeon of the body, it venerates the grateful odor of plain and modest virtue, and patronizes those endowments which elevate the human character, and adapt it to the high enjoyments of another and better world.

Time and your patience admonish me to close.

After performing the few remaining duties devolving upon me, I shall most cheerfully retire—bowing with all due respect to the worthy Brother whom you shall unitedly select to succeed me in office, carrying with me to the latest period of my life—a grateful remembrance of your kindness and respect,—while my ardent desire and unceasing prayer shall be for your individual prosperity and happiness—for the respectability and happiness of this Lodge, and for the success and extension of genuine Freemasonry.

SUPREME COUNCIL 33d, NORTHREN JURISDICTION, U. S. A.

To prevent fraud and imposition, and that none may plead ignorance, or complain of not having the means in their possession to detect the same, we publish the following full and complete list of the Officers, Members, and Sovereign Grand Inspectors General of the Supreme Council, 33d°, for the Northern Jurisdiction of the United States, together with the names and location of the Bodies under its jurisdiction.

OFFICERS:—

Hon. Wm. B. Hubbard, Ohio, M. P. Gr. Com. Elect.

Killian H. Van Rensselaer, Ohio, P. Dept. Gr. Com.

William Parkman, Boston, Mass., Gr. Treas. Gen. H. E.

Winslow Lewis, M. D., Boston, Gr. Sec. Gen. H. E.

Rev. Albert Case, Boston, Asst. Gr. Sec. Gen. H. E.

C. R. Starkweather, Chicago, Ill., Gr. Minister of State, and Deputy for Illinois, Indiana, and Wisconsin.

John Christie, Portsmouth, N. H., Gr. Master of Ceremonies, and Deputy for N. Hampshire.

Ammi B. Young, Washington, D. C., Gr. Capt. of Guard.

Hon. Archibald Bull, Troy, N. Y., Grand Marshal.

Charles W. Moore, Boston, Mass., Gr. Std. Bearer.

Members and Inspectors General, residing in this Jurisdiction, and recognized by this Council:—

J. J. J. Gourgas, New York, Past M. P. Gr. Com.

Francois Turner, Conn.

N. H. Gould, Deputy for Rhode Island.

A. E. Stocker, Deputy for Pennsylvania.

Gen. A. B. Thompson, Deputy for Maine.

W. S. Gardner, Deputy for Massachusetts.

E. T. Carson, Deputy for Ohio and Michigan.

H. A. Johnson, M. D., Illinois.

George W. Deering, Illinois.

Charles Gilman, Maryland.

Representatives near this Supreme Council:—

Rev. Albert Case, of Boston, Representative of the Supreme Council of Ireland.

Chas. R. Starkweather, of Chicago, Ill., Representative of the Grand Council of Mexico.

Andres Cassard, of New York, Representative of the Supreme Councils of Venezuela, New Grenada, and Cuba.

Names and Location of Subordinate Bodies:—

Sov. Grand Consistory of S. P. R. S., appendant to this Sup. Council.

Dunlap Grand Lodge of Perfection; Dunlap Council; Dunlap Chapter, and Dunlap Consistory, Portland Me.

Portsmouth Grand Lodge of Perfection, and Portsmouth Council, Portsmouth, New Hampshire.

Grand Lodge of Perfection; Council; Chapter, and Consistory, Lowell, Mass.

Newport Grand Lodge of Perfection; Rhode Island Council; Rhode Island Chapter, and Rhode Island Consistory, Newport Rhode Island.

Philadelphia Grand Lodge of Perfection; De Joinville Council; Kilwinning Chapter, and Philadelphia Consistory, Philadelphia, Pennsylvania.

Gourgas Grand Lodge of Perfection; Pittsburgh Council; Pittsburgh Chapter, and Pittsburgh Consistory, Pittsburgh, Pennsylvania.

Gibulum Grand Lodge of Perfection; Dalcho Council; Cincinnati Chapter, and Ohio Consistory, Cincinnati, Ohio.

Eliadah Grand Lodge of Perfection; Buhurin Council, and Ariel Chapter, Cleaveland, Ohio.

Cambridge Grand Lodge of Perfection, and Cambridge Council; Cambridge, O.

Van Rensselaer Grand Lodge of Perfection; Illinois Council; Gourgas Chapter, and Occidental Consistory, Chicago, Illinois.

Detroit Grand Lodge of Perfection, and Michigan Council, Detroit, Michigan.

The Charters of the Bodies heretofore existing in New York have been revoked, by order of this Sup. Council, and measures will immediately be taken for the establishing of new ones, of which due notice will be given.

E. A. Raymond and S. W. Robinson, having ceased to be members of this Sup. Council, have, we understand, surreptitiously and illegally assumed to confer the degree of Sov. Gr. Ins. Gen. upon Peter Lawson, of Lowell, Wm. Field, of Rhode Island, L. R. Paige, of Cambridge, Mass. and others. Notice is therefore hereby given to all Sov. Gr. Ins. General, and to the Bodies of the A. and A. Rite everywhere, that the only persons who can or will be recognized within this jurisdiction, are those whose names are herewith published, as attached to this Supreme Council.

Office of the Grand Sec. General. Boston, Mass., Feb. 5, 1862.

WINSLOW LEWIS, M. D., GR. SEC. GEN.
ALBERT CASE, ASS'T GR. SEC. GEN.
Sov. Gr. Ins. Gen. 33*d, Sup. Council Northern Juris. U. S. A.*

THE TROUBLES IN THE BOSTON SUPREME COUNCIL—AN INEFFABLE POP-GUN.[*]

To the most casual reader of the Masonic columns of the COURIER for the past eighteen months, it must have been apparent that difficulties of a serious nature had arisen in the jurisdiction of the Northren Sup. Council 33, whose Grand East is at Boston, which, to say the least, were extremely distasteful to every well wisher of that particular branch of the Institution, and which from the very circumscribed extent of its jurisdiction, must prove extremely prejudicial, if not to its existence, at least to its best interests.

In Aug. last, we published in full the address of Ill. Bro. Raymond, the former head of the body when united, and then as now the Sov. Grand Commander of one portion of the disunited Council, whose unity a short time previously had been dissevered. When we gave to the document which emanated from that Brother the benefit of our very extended Masonic circulation, we felt convinced from the statements put forth in it, that it would receive, as it merited, the attention of those Illustrious Brethren, denounced by him in such strong language, as to forbid their remaining silent under the charges hurled against them.

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[*] From the New York Saturday Evening Courier.

In the opinion thus formed we have not been disappointed; for the gauntlet thrown down by Bro. Raymond has been taken up, and a series of articles in reply have, from time to time, emanated from the press, as also in our columns, of more than ordinary interest, to those attached to the A. and A. Rite.

Prominent among these responses were the able articles published over the signature of "Delta," which, for felicity of style, elegance of composition, and close logical reasoning, proved beyond peradventure that their author was not only thoroughly conversant with the subject under discussion, but that by the ability with which he handled it, an adversary rather difficult to be overthrown. Indeed, so powerful were his articles, that we have as yet heard of no attempt to set aside the conclusions naturally to be deduced from them.

The articles of "Delta" were more general than specific, and evidently intended to establish, without descending to personalities, the legality of the organization which had deposed Ill. Bro. Raymond, and elected another Sov. Grand Commander in his stead.

Since then, that is in December last, Ill. Bro. Case, formerly as now Ass. Grand Sec'y General of the Boston Supreme Council, replied to the specific charges made against himself and associates, in a pamphlet of 21 pages, a synopsis of which we published on the 11th ult. In that document the Rev. Bro. Case fully went over the grounds of complaint made against him and others by his former Commander, Ill. Bro. Raymond; and although his language was tinged with severity, he exhibited a state of facts which, to our poor comprehension, entirely relieved himself and the other Ill. Brethren from the odium under which they rested previous to its publication. His and their good name and fame demanded the explanation, and the vindication was full and ample, though rather caustic.

Both "Delta" and Brother Case proved themselves no mean controversionalists, and we looked forward with no little interest to the appearance of a rejoinder.

"Delta," however, as we have before stated, to this day, remains unreplied to; while, to the exposition of Bro. Case, a reply has been made by Ill. Bro. Charles S. Wescott, in a pamphlet of eight pages, without date, but evidently written towards the close of last month, which in our opinion, had that Brother consulted his reputation as a Masonic writer, had better been left unpublished, for it clearly proves his *forte* lies elsewhere than in his pen. With those who are satisfied with bold and bald assertion for argument, it may pass current; but to the reflective mind it is puerile, and utterly fails as a replication.

It is so deficient in grammatical construction as to make the novice in the study of Lindley Murray blush; its sentences are disjointed, disconnected, illogical, and too frequently tautological; its general style but a slight remove from the Dick Turpin, or stand-and-deliver school; and its closing paragraph a standing libel upon the courtesies of Masonic literature—the attempt to disguise its grossness, being but a miserable and contemptible failure, for which no "attonement" could be too full or ample.

Although we read and re-read it, we could not imagine for what earthly purpose it was written, and we hardly think, those in whose behalf it was volunteered will thank the author.

It may possibly be it was too abstruse for our comprehension; although we followed the advice of Capt. Edard Cuttle, mariner, to Jack Bunsby, and overhauled our "hintellec wigerous" to discover a single point it made. That Ill. Bro. Wescott had an opinion is evident, but he failed to impress it upon his readers, and we will venture to assert, *that* opinion was not half so clearly defined, as was the aforesaid Jack Bunsby's in relation to the safety of Wally's ship. "Either she is gone down, mind you, or she is not, d'ye see; now if so be she is, why so; and if so be she is not, why so also. That's my opinion, and I don't care who knows it."

However, as Jacob Faithful said, "better luck next time," Bro. Wescott, and in our opinion you will attain it, if you do not undertake a job beyond your ability.

ORDER IN MASONRY.

If order was heaven's first law, somebody has said, so has it been Masonry's from time immemorial; for everything among Masons is conducted with the most fastidious regard to the principles of order and regularity. Whether our Lodges are convened for labor or refreshment; whether our proceedings take the form of a public procession, or are conducted in secret, one thing all true Masons are careful to observe—and that is order.

A Masonic Lodge is the very perfection of order and symmetry; there is no confusion there, nor can there be. Down to the minutest thing; all is arranged according to rules—rules settled in the depths of a remote antiquity and handed down as precious tradition from age to age. Every man has his own place there; every transaction is performed there after its own fixed and appropriate regulation, and consequently there is no more beautiful spectacle to an eye capable of understanding the symmetry of things, than is a duly constituted Masonic Lodge.

It has often been a problem to the profane world, how to combine liberty with authority. Could they but look through the tyled recesses of the sanctuary, they might behold the problem solved in a Masonic Lodge.

All Masons are on the level of one common and honorable brotherhood; and yet we see on every side of us the display of full and even complicated subordination.

The nod of the Master is that of the Sovereign whose word is law; but there is not a Brother, however humble, but feels that in that Master he beholds a Brother. Thus it is, that the Institution as the embodiment of order, exercises so beneficial an influence on those who have the privilege of access to it; and thus it is that Masonry may be compared, in its relation to general society, to a noble Corinthian Column. It is both useful and graceful. Thus the goodly pillar towers aloft, its glorious capital of foliated carvings—each having its own place, each having its appropriate proportions—a thing of beauty in itself, and conferring beauty and inimitable grace on the whole to which it belongs.—*Kennebec Courier.*

BOSTON ENCAMPMENT.

Boston, Feb, 11, 1862.

R. W. Bro. Moore—The organization of the Boston Encampment not having appeared in your Magazine, was undoubtedly from the "want of sufficient information, rather than from any intention on your part," as the Magazine generally has all that is worth knowing in the Masonic World, and I always "recognize it not only as a F. C. but as a M. M." I therefore take the liberty to send you the organization of the Boston Encampment, which took place at the annual meeting in October last:—

John K. Hall, M. E. G. C.; Wyzeman Marshall, G.; C. C. Dame, C. G.; Rev. W. R. Alger, Prelate; E. A. White, S. W.; Charles E. Powers, J. W.; B. F. Tenney, Treasurer; Solon Thornton, Recorder; P. S. Leland, Sword B.; Wm. H. Kent, Standard B.; Wm. Pearce, Warder; Geo. Haslet, L. D. Mudge, and G. W. Appleton, Guards; H. G. Barrows, Organist; Eben F. Gay, Armorer; Wm. C. Martin, Sentinel.

The retiring Commander, M. E. Sir Knight Wm. Ellison, made one of his felicitous speeches upon relinquishing the Command which he has held for the last four years, with great credit to himself, and honor to the Encampment, and the new Commander made a few remarks upon assuming the responsibilites of the office. The Officers were then duly installed into the [respective offices. Sir Knight.

EXPLANATION.

Hopkinton, Feb. 19, 1862.

R. W. Chas. W. Moore—

Dear Sir and Brother—Yours of the 17th inst., is received. In order to answer your enquiry, I have recurred to my waste book, kept by my Assistant, of the proceedings of the G. Lodge, from which I make up my Record. I there find the following entry:—

"R. W. Bro. Peter Lawson, of Lowell, P. G. M. of Mass., was introduced and took a seat in the East."

It is my impression the M. W. Grand Master so announced Br. Lawson as he entered the Hall. It is also the impression of others, although the Grand Master thinks he could not have so introduced him.

I think it is due to Br. Lawson, to say, that he practised no imposition upon our G. Lodge.

If the Grand Master announced Br. Lawson to the Grand Lodge as P. G. Master of Mass., it was probably done inadvertently.

My Assistant undoubtedly understood him to have been so announced, or he would not have so made the record; that is also my impression, but still we might both be under a mistake.

Brother Lawson was introduced immediately after the Grand Lodge was opened, and while members and many visiting Brethren were entering the Grand Lodge, when any mistake in announcing a visiting Brother would be the least likely to be noticed.

If, as you say in your Magazine, Brother Lawson is not a P. G. M. of Massachusetts, and he was so announced in our Grand Lodge, it was a mistake of Grand Master Hughes. If he was not so announced, it was a mistake in my Assistant in so recording it.

Since receiving your Magazine I have seen the Grand Master, who says, that Bro. Lawson made no representation to him of being a Past Grand Master, and thinks he did not so announce him.

I hope, dear Brother, you will be inclined to attribute the error to a mistake, rather than to any intention on the part of Bro. Lawson to impose upon the Grand Lodge of N. Hampshire.

Truly and Fraternally yours,
HORACE CHASE.

P. S. Since writing the above, I find on page 343 of printed Proceedings, that the Com.

on Credentials made a report embracing the list preceding, and that Committee reported Bro. Lawson as a P. G. M.—most probably from the Grand Master's so announcing him. The report was not made till late in the afternoon, after Bro. Lawson had retired. H. C.

The record of the proceedings of the Grand Lodge of New Hampshire at its Annual Communication in June, contains the following entries—1. "*Visiting Brethren.* Peter Lawson, M. W. P. G. Master of Massachusetts." This entry is from the Report of the Committee on Credentials, page 322. 2. On page 323 it is said, "M. W. Peter Lawson, of Lowell, P. G. Master of Massachusetts, was introduced, *and took a seat in the East.*" We give the explanation as furnished by the Grand Secretary. It is possible that the Grand Secretary and his Assistant, and others, including the Committee on Credentials, were mistaken.

MASONRY IN SCOTLAND.

The Order in Scotland seems to be in a highly prosperous condition, and in most excellent hands. The annual festival of the Provincial Grand Lodge of Glasgow was held in the City Hall on the 24th January. The Hall was tastefully decorated, and about 1200 Brethren were present. It was expected that Sir Archibald Alison, Bart., the eminent Barrister, would preside on the occasion, but was prevented by professional engagements. He excused himself as follows:—

> "*Glasgow, Jan.* 23, 1862.
>
> "*My dear Sir and Brother,*—I cannot tell you how much I regret that, owing to my having some heavy cases to try to-morrow, which will, I fear, extend to late in the evening, there is every likelihood of my being deprived of the pleasure of attending your soiree to-morrow evening.
>
> "If the cases should be concluded in time I will come to your meeting with pleasure; but if I am kept in court, I trust the Brethren will forgive the absence of one whose heart will be with them, and is only prevented from coming by persons who are not Freemasons. Ever yours respectfully,
>
> "A. Alison."

At the request of the Brethren, Donald Campbell, Esq. D. P. G. M. discharged the duties of the chair. After tea the R. W. Brother Dr. Prichard delivered an interesting address on the antiquity of Masonry. "It was now," he said, "seven hundred and thirtyfour years ago since Freemasonry was introduced into this country by the artizans who built the noble structures of Kelso and Melrose Abbeys. King James I. was the first monarch who recognized the Grand Master elected by the Brethren of Scotland, and that Grand Master was ever since recognized by Royalty. He trusted that the time was now coming when they would be able to hail again a Royal person at the head of the Freemasons in this great Empire. (Cheers). He hoped that the star of England's glory—he meant the Prince of Wales—would imitate the examples of his uncles, for no less personages than the Duke of Sussex and the Duke of Kent were known in the ranks of Freemasons, as was also his uncle George IV. They were not so certain about the late lamented Prince Albert, but it was believed that he was made a Freemason in Germany; however, for some political reasons, best known to himself, he never made it known to the Brethren of these Islands. They had to lament the loss among themselves here of Dr. James Miller Nichol, the great astronomer, and over the border Sir James Graham and the Duke of Devonshire. After having served for sometime as Master himself, they might imagine that he became enamoured of the science of Freemasonry; and he looked upon the advance it had made in this country as perfectly marvellous. Within the last three years Scotland had added forty Lodges to the grand roll, England 154, and Ireland only twelve. In 1859 he had the good fortune to visit that country whence they derived the symbols of their Order, and they might imagine the delight which filled his bosom when he traced Masonry where the Dionysians, that great order of artizans, originated among themselves those symbols and emblems which they used in the present day. Freemasonry had indeed outlived imperial Rome, ancient Greece, and mighty Carthage. He stood forward there as the champion of Freemasonry. There was nothing in it which was calculated to make any one Atheistical or Deistical, or undermine in any way the glorious principles of Christianity. Dr. Pritchard then mentioned that from Egypt he proceeded to Italy, where, through being possessed of the signs and symbols of Freemasonry, he was introduced to one of the brightest genuises of the day—Garibaldi. (Cheers.) He concluded an eloquent speech amid loud applause.

COLORED MASONS.[*]

But little is known among the regular Fraternity in the United States of the condition of Freemasonry among the negroes, and yet, during the week which closed the year 1861, a so-called Grand Lodge of that *persuasion* was held in the city of New York, and an election had, by which some of the sons of "Ham" were elected to the rank of Grand Dignitaries, with all the high-sounding titles in which that imitative race take so great a pride.

These "colored brudders" have, on more occasions than one, in years gone by, published their list of dignitaries in the columns of our contemporaries, and, probably with the desire of receiving the benefit of our extended Masonic circulation, this year honored us with their notice; but, though deeply sensible of the intended honor, we most respectfully declined to be the medium of communication between them and the regular constituted Fraternities in the United States.

While we have every desire to promote the interests of genuine Freemasonry, we have no inclination to give prominence to that which is bastard and spurious, and without designing any affront to the "sons of Afric," we cannot consent, directly or indirectly, to elevate them to an equality with the white or dominant race in our columns.

The existence of these so-called Masonic Lodges among the *blacks* has never been recognized by any Grand Lodge of Freemasons in the United States. Their origin was not in accordance with the laws of the Institution, and it is doubtful whether their continuance is not, from the material of which they are in part at least said to be composed, a direct infraction of that Ancient law which requires of all candidates for initation into the mysteries of the Society to be "freeborn" or "no bondmen."

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[*] From the New York Sunday Courier.

The authority under which these negro lodges claim to derive their powers is of itself, a sufficient evidence of their irregularity; and, in order that our readers may be thoroughly posted on the subject, we will give a verbatem copy of the document upon the strength of which they have based their organization:—

"To all and every our right worshipful and loving Brethren. We, Thomas Howard, Earl of Effingham, Lord Howard, &c, &c, Acting Grand Master, under the authority of his Royal Highness Henry Frederick, Duke of Cumberland, &c., &c., &c, Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, send greeting: Know ye, that we, at the humble petition of our right trusty and well beloved Brethren, Prince Hall, Boston Smith, Thomas Sanderson and several other Brethren, residing in Boston, New England, in North America, do hereby constitute the said Brethren into a Lodge of Free and Accepted Masons, under the title or the denomination of the African Lodge, to be opened in Boston aforesaid: And do further, at their said petition, and of the great trust and confidence reposed in every one of the said above named Brethren, hereby appoint the said Prince Hall to be Master, Boston Smith, Senior Warden, and Thomas Sanderson, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof; It being our will that this our appointment of the above officers shall in no wise affect any future election of officers of the Lodge, but that such election shall be regulated agreeably to such by-laws of the said Lodge as shall be consistent with the general laws of the Society, contained in the Book of Constitutions. And we hereby will and require you, the said Prince Hall, to take special care that all and every the said Brethren are to have been regularly made Masons, and that they do observe, perform and keep the rules and orders contained in the Book of Constitutions; and further, that you do from time to time cause to be entered in a book, kept for that purpose, an account of your proceedings in the Lodge together with all such rules, orders and regulations as shall be made for the good government of the same, that in nowise you omit once in every year to send to us, or our successors, Grand Masters, or to Rowland Holt, Esq., our Deputy Grand Master for the time being, an account in writing of your said proceedings, and copies of all such rules, orders and regulations as shall be made as aforesaid, together with a list of the members of the Lodge, and such a sum of money as shall suit the circumstances of the Lodge, and reasonably be expected, toward the Grand Charity. Moreover, we hereby will and require you, and said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

Given at London, under our hand and seal of Masonry, this 29th day of September, A. L. 5784, A. D. 1784.

By the Grand Master's command,

(Attested) William White, G. S. R. Holt, D. G. M."

Under such an authority as the above is it that the colored population have ventured to establish a National Grand Lodge, which, in turn, grants Warrants to State Grand Lodges, and these latter to Subordinate Lodges.

The basis upon which the negroes have raised their superstructure according the laws which prevail among Masons, especially in the U. S., is fatally defective, and their work consequently illegitimate. In the first place, the Grand Lodge of England had no right, in 1784, to establish a Lodge in Boston, as there was a Grand Lodge, exercising authority, established there, for the State of Massachusetts. In the second place, the Warrant granted in 1784 to the negroes gave them no authority to establish a Grand Lodge or a National Grand Lodge, it being nothing more than an ordinary Lodge Warrant. Thirdly, the Warrant, from want of compliance with its provisions, even if it had been legally granted, became forfeited from its failures to make annual returns, and has long since been expunged from the roll of English Lodges.

Their recognition, therefore, would be an outrage on Masonic law and usage, and if they are visited here by persons claiming to be Masons, it is at the expense of their most solemn covenants.

THE YORK RITE.

"The York Rite," says our intellgent Brother of the N. York Saturday Evening Courier, "is without the shadow of doubt, the most ancient, the most authentic and the most simple, as well as consistent, of all the Masonic Rites. As it originally existed, it consisted of but the three degrees of what are universally known as 'Ancient Craft Masonry,' viz: the Entered Apprentice, the Fellow Craft and the Master Mason. The more modern definition is, that these include the Royal Arch, and to our mind there is no doubt that such was the case, and that it was not until about the middle of the last century that it was torn from the Master's degree, and made distinct and separate.

Whether this be so or not, the Ancient York Rite consisted of but three degrees, having the Arch attached, as in some way supplementary.

The intermediate degrees of Mark, Past and Most Excellent Master, and the additional ones of Royal and Select Master, and of the Red Cross Knight and Knight Templar, have nothing whatever to do with the York Rite, properly so called. The Mark, Royal and Select Master were originally honorary degrees of the Scotch Rite, and we have already shown, within the past few months, that the Grand Council of R. and S. Masters of the State of New York derived its authority from a body of the Scotch Rite.

As far back as 1802 it is said a Mark Lodge was established at Charleston by the administrators of the Scotch Rite.

To Thomas Smith Webb, the first great innovator, the York Rite is indebted for the adoption of the Mark degree, as well as that of Most Excellent Master, into its series of degrees. The Past Master's degree, so called, is not so much a degree as a ceremony of installation, and constitutes no part of the distinctive Rite. The Knight of the Red Cross, every Prince of Jerusalem knows, has been filched from the Scotch Rite. The Knight Templar and Knight of Malta are degrees of Chivalry, independent of all Rites.

If the York Rite be divested of these meretricious ornaments, with which we think it has been unwisely laden, and be reduced to the three primitive degrees of the Ancient Temple, adding the illustrative history of the Royal Arch, we shall then have it in its purity and perfection."

The Mark was doubtless cut out of the F. C. degree, as the P. M.'s was from the ceremony of installation.—*Ed. Mag.*

THE GAVEL.

WHAT is the correct form of the Gavel used in Lodges?—H. J.—[It is a stone-hammer, which is frequently confounded (by Freemasons) with two other implements used by the working Masons, namely, the mallet and the settling-maul, or beetle. In the English and American Lodges the term gavel is applied to the emblem of power, used by the Master in governing his Lodge, and which is shaped like a sculptor's or stone-cutter's mallet. In the French Lodges, it is termed "le maillet," and in the German, "der hammer." It has been contended that the word gavel is derived from "gable," and that the instrument should be shaped like the gable of a house. In the frontispiece of a well-known book, we find depicted both the setting-maul and the small hammer, the latter being shaped somewhat like a pick-axe; although in the text the words "gavel" and "setting-maul" are used as synonyms. In Webster, the word "gavel" is derived from the Welsh *gavael*, a hold, a grasp, tenure, signifying, also, the gable of a house; and *gavelock*, Saxon, an iron crow. Bailey defines "gavelock" as "any kind of war-like instrument, malleolus, also a pick-axe." The Master's gavel (so called) should be in shape "a stone-cutter's mallet," and the gavel proper, or stone-hammer, is the appropriate working-tool of the Entered Apprentice, used, by the operative Mason, to prepare the rough stone for the application of the square of the Fellow Craft, and symbolically, by the speculative Mason, to divest his heart and conscience of the vices and superfluities of life, in order to fit his mind for the reception of eternal truth.]—*London F. M. Magazine.*

UNIFORMITY OF WORK.

[From the annual address of the Grand Master of Iowa.]

WITH some, it is a question whether a uniformity of work is either desirable or attainable. That it is desirable, it would seem that no intelligent Mason could question. Masonry is universal and every where the same, and hence its ritual, the medium through which its mysteries are made known, its emblems explained, its symbols illustrated and its sublime teachings impressed upon the mind, should be equally so. That this great end can be attained, I am free to confess that the changes and innovations of this age of *Masonic progression*, furnish grounds of serious doubt. When we take into consideration the inclination to explain, and where satisfactory explanation is difficult to interpolate; the indifference of some Brethren about qualifying themselves for becoming efficient laborers on the masonic temple, the impediment in the way of many who are anxious to do so; the imperfect instructions given to candidates when they receive the various degrees; the disposition every where more or less prevalent to hurry through and abbreviate our beautiful and impressive ceremonies; the strong prejudices in favor of what we were first taught, whether right or wrong; and the irregular attendance of members upon our special and stated communications, it is not strange that we should doubt the possibility of securing a uniformity of work.

If, however, we adhere strictly to all the requirements of Masonic institutions; admit none to our ranks but those who possess the necessary qualifications for becoming faithful and skillful laborers; instruct every candidate thoroughly at the time of his initiation; permit no Brother to advance until he has a perfect knowledge of the work and lectures of the degree to which he belongs; require every Brother to qualify himself for the duties of the position he has been selected to fill; let members be prompt and regular in their attendance; hold special meetings for instruction and mutual improvement; let the lectures, forms and ceremonies of opening and closing, be fully and carfully rehearsed at every communication, unless necessity absolutely requires that they should be abbreviated; do all this, and we shall demonstrate, even to the satisfaction of the most incredulous, that we can acquire and perpetuate a perfect and uniform system of work.

That it can only be accomplished by constant study and labor, no one will pretend to deny. And where, let me ask, is the Mason of any considerable distinction, who has not been a faithful laborer and a devoted student? The very design of the ceremonies and mysteries of the Order, is to qualify us for study, and to direct the mind into channels of useful and profitable thought. We want no better evidence that a Mason has mistaken his calling, than the simple fact that he is unwilling to study and labor. Nor is it sufficient that we simply acquire a knowledge of the ritual; but it is our duty to trace, through our emblems, forms and ceremonies, the designs and plans of the great Author of life and light, and thus become familiar with, and obedient to, His will and pleasure concerning us.

Obituary.

BROTHER W. A. L. GEE.

AT a special communication of Mosaic Lodge, No. 52, in Foxcroft, Me., held on the 17th day of February, A. L. 5862, the W. M. announced the death of Brother Walter A. L. Gee, whereupon a Committee of three was appointed to report Resolutions appropriate to the occasion. This Committee reported as follows:

Resolved, That the Brethren of this Lodge have heard with the sincerest regret, the melancholy tidings of the decease of our truly worthy, and highly esteemed Brother, Walter A. L. Gee, who died on the 16th inst.

Resolved, That having been true and trusty, and faithfully peformed the labor assigned him here, his work has been accepted by the Great Overseer, and he admitted to a seat in the Temple above, that "House not made with hands eternal in the Heavens."

Resolved, That in his death this Lodge has lost a true, faithful and devoted Brother; society an exemplary and valued citizen, and humanity a living illustration of the best precepts of philanthropy.

Resolved, That we recognize in the decease of our Brother the hand of God; wisely directing in His Providence the events of human life, and in his mercy graciously and kindly reproving and chastening us, and we would seek to profit thereby; whilst we reverently and submissively say, "Father, not as I will, but as thou wilt."

Resolved, That as a further mark of respect to the memory of our departed Brother, the Lodge will attend his funeral to-morrow at one o'clock, P. M.

Resolved, That a copy of these Resolutions be presented to the widow and friends of the deceased, with the assurance that we most sincerely sympathize and condole with them in their sad bereavement. Also that a copy be furnished for publication in the Piscataquis Observer, Dover, and Moore's Monthly Magazine, Boston.

JAS. S. WILEY,
JAS. S. HOLMES, } *Committee.*
ALBERT CHURCH,

MASONIC CHIT CHAT.

Brother Henry Bowman.—The friends of this estimable Brother will be pleased to learn that he has returned to his family in health, having been exchanged and released from prison at Richmond, where for several months he has been held, with Col. Lee, and others, as a *hostage*. Brother Bowman was the first Master of Trinity Lodge at Clinton, and commanded a company from that town in the battle at Bull's Run, where he was made a prisoner. He has many warm friends who will rejoice at his release.

☞The Grand Lodge of this State will hold a Quarterly Communication on the 12th inst. The Grand Chapter meets on the 11th.

Death of the G. G. Secretary, S. G. Risk.—Some weeks since we announced the death of Br. Samuel G. Risk, of New Orleans, G. G. Secretary of the General Grand Chapter of the United States. We have been requested by M. E. Com. Mackey, G. G. High Priest, in a letter received from him by a flag of truce, to announce the same officially, and to state, that as soon as circumstances will permit, the announcement of his successor will appear in our columns. The Freemasons' Monthly Magazine, Boston, is requested to insert notice of the G. G. Secretary's death, by request of Com. Mackey, who thus tenders to its Editor his fraternal regards.—*N. Y. S. E. Cour.*

We are most happy to hear from our friend and Brother Mackey, even in so indirect a manner, and very cordially, though with feelings mingled with deep sorrow, comply with his request to announce semi-officially the death of the lamented Companion Risk, Secretary of the Gen. Grand Chaper of the United States. Our personal acquaintance with the deceased was but slight, though as a talented and active Mason, and as the able G. Secretary of the Grand Lodge of Louisiana, we had known him long and intimately. He was an intelligent and active Brother, faithful in the performance of all his duties, warm in his friendships, and genial in his disposition. We shall give the name of his successor as soon as received. He was also the Recorder of the Grand Encampment of the United States, and of course his decease creates a vacancy in that Body, which we presume will be immediately temporarily filled by its presiding officer.

☞We understand that it is the intention of the Brethren of Gate-of-the-Temple Lodge at South Boston, to celebrate the anniversary of the organization of their Lodge on the 13th instant, by a social levee and ball. We trust they will have a good time and a merry one, and they certainly will have both if they get what they deserve.

☞We notice that most of the governing Masonic Bodies in England have presented letters of condolence to the Queen on accout of the lamented death of the Prince Consort.

Patriotic Craftsmen.—The Order in Missouri has given some noble men to the cause of the country. Two Past Grand Masters, Sharp and Grow, have fallen in the struggle—both battling for the Stars and Stripes. Another P. G. Master, Boyd, is a Colonel in the Union army, and the present Grand Master, Penick, as "noble a Roman" as is among them, is attached to the staff in a Union regiment. The solemn monitions of the Lodge room have not been forgotten—"*true to your government.*"

We copy the above from a cotemporary, and congratulate the Missouri Craft in having Brethren, who have enjoyed the highest Masonic honors, devoting themselves to their country.

New York has sent to the field a large number of Craftsmen, among them a Past Grand Secretary, Past Grand Lecturer, &c.; but, with such a numerous staff of Grand Masters, we have not heard as yet of any having died, or offered to die, for the sake of the Union. Probably they don't believe in the motto—"dulce et decorum est pro patria mori."—*Saturday Courier.*

M. W. Joseph D. Evans, P. G. M.—This estimable and distinguished Freemason, who for so many years was a bright and shining light in this jurisdiction, has, since his removal of residence to Bloomfield, New Jersey, made that State his Masonic as well as domestic home.

With the instincts of the true Freemason, he has at once placed himself in harness, and at the last election of Bloomfield Lodge, No. 40, was elected its Master; which he represented as such at the Annual Communication of the Grand Lodge of that State.

We congratulate the New Jersey Craft on having made such an acquisition to their conservative members.—*New York Saturday Courier.*

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WASHINGTON, THE PATRIOT-MASON.

It is a great error to suppose that great and good examples can be brought forward too frequently or dwelt upon too forcibly and fully by those who would urge their fellowmen to persevere in the path of virtue and to shun all that is bad and base. We are, after all, but "children of a larger growth," and, as it is only by the constant repetition of examples that the teacher succeeds in making his scholar an apt and quick arithmetician, so nothing is more likely to lead men to become good Christians, good Patriots, and good Masons, than the constantly holding up to their view, for their admiration and imitation, the most illustrious examples to be found in history, of those whose lives embodied and illustrated the graces and the virtues pertaining to those characters. And surely, at this eventful era and in this land, no name or example can for a moment be compared with that of him, who beyond every other historic worthy, ancient or modern, deserved the title of "Father of his Country," and who combined in his own life and person the unaffected and devout piety of the Christian, with the staunch and sterling heroicism of the Patriot, and the charity and generosity of the true Mason.

There were sound wisdom and admirable taste in the appointment of Washington's Farewell Address to be read in the public assemblies of the cities of America on the last anniversary of his Birthday; and the more fully and firmly his words are cherished in our loving memories, and his conduct imitated in our lives, the sooner will the unhappy, fratracidal, civil War, that now distracts the land, be brought to a close, and reconciliation, Union, peace and prosperity, combine once more to bless and beautify Freedom's chosen home!

We have dwelt in recent articles, upon the widening field opened by the war for the exercise of Masonic virtues, especially the fundamental virtue of Brotherly Love—Charity; and we have shown how the Lodges in the army, now become quite numerous, will tend to foster and promote that exercise. If we have abstained from repeatedly asserting the elevated claims of Masonry, as an agency of mighty power to heal our country's wounds, it has not been from the absence of a full conviction of the strength and value of those claims, or of a belief in the rapid approach of a time when they will be universally recognized. Nothing but the truest, firmest, most disinterested patriotism can effectually succeed in crushing the unnatural and unholy rebellion, which the wickedness and evil ambition of a comparatively small number of reckless and selfish men, have excited against the best and most beneficent government that has ever existed in the world. That it will be so crushed and exterminated we have now not the slightest doubt. Notwithstanding the drawbacks of a few blunders and errors, the natural results of the sudden and unforeseen involvement of a people, previously devoted altogether to the pursuits of peace, in a war, whose dimensions are as vast as its issues are mighty and momentous:—notwithstanding too, some instances of selfish peculation and dishonesty, the great mass of our people of every rank have exhibited such sterling principles of patriotism, so deep and vital a love for the Republic, so ardent and unquenchable a patriotism, that, supported as these feelings and principles are by the strong arms and the strong resources of the nation, no doubt could be entertained of the issue of the struggle, even if the last few weeks had not, in their constant succession of glorious victories, practically and convincingly shown that the glorious cause of the *Union* must soon be entirely triumphant. When however this triumph is fully and finally achieved, many a rankling wound, many a bitter memory must still remain, and in the healing of those wounds, the erasing of those memories, MASONRY will find its proper and most beneficent sphere of action. The reading of the Farewell Address of our country's Father, and the enthusiasm with which it was greeted everywhere, show how universal is the appreciation of the principles maintained, the policy pursued, by GEORGE WASHINGTON. And we confess it does seem to us to be a coincidence of no ordinary significance and importance, that HE, in whose words and memory his grateful countrymen are now seeking support against the assault of fratricidal foes without, and party strife within, was not more distinguished as a General in the field, a Statesman in the cabinet, and a Patriot in every phase of life, than he was as a consistent, conscientious MASON. What further proof than this need ever be required to show that Patriotism and Masonry are the natural allies of each other—loving sisters, born of a common parentage, in the highest, holiest, most generous feelings of the human heart?

It would be little less than an insult to the memory of America's noblest son, to repeat the record of a life familiar to every boy and girl throughout these States; but it may not be either unprofitable or unwise, even at the risk of referring to what most of our Brethren already know, to allude to the Masonic character and career of WASHINGTON. To his skill as a Commander and his valor as a man,—to his prudence, patriotism, public spirit and private virtue, we need not then here allude, further than to observe, that whatever glory these and his other great qualities acquired for him, is of necessity reflected upon and shared by THE ORDER, of which he was so worthy a member: An ORDER, be it observed, of which this great and good man was ever proud to avow his brotherhood; and of whose principles and practice his whole life was one continuous embodiment. Many of the acts of generosity and mercy, which reflected so beautiful a light on General Washington's military career, were precisely of that character that Masonry most strongly inculcates, and, whether performed in behalf of Brethren or not, were a living testimony to the beneficence of our Ritual's teachings. Take for example, the well known incident after the battle of Trenton, when the Commander of the hostile army was found wounded on the field: "See this gentleman carefully and kindly conveyed to a house, (said the Mason-General to his followers) call our best surgeons to his assistance, and let us save his life if possible." Well said an illustrious Brother of our Order in another State, when referring a few years ago to this act of mercy in the hour of triumph—"Whether Rahl, the officer thus cared for, was a Mason, I know not; whether the feelings which prompted the direction of Washington were those of a Mason for a destroyed Brother; or whether they were Masonic feelings influencing him to the comfort of all—I know not. One thing I know, that the generous act was that of WASHINGTON—it was the act of a Freemason, and that Mason was our BROTHER."

And does not, we would ask, that one act contain a lesson of the most valuable, most suggestive kind, to all our Brethren at this very hour—a lesson, which we have not seldom endeavoured of late to inculcate? The great Army of the Union includes among its patriotic soldiers a large number of our Brotherhood. These are doing and have done, their devoir manfully and nobly on the field of fight, and are daily winning victory and fame. In this they are, and have been, true to their duty as loyal citizens and patriots; and now, in the time of triumph, they will also be true, we feel well assured, to the benign and merciful principles of their Order. Like *Washington*, they have spared no effort, shrunk from no danger demanded by the struggle against their Country's foes—even although alas! those foes have on this occasion been Brethren deluded into wrong and ruin—and like him, they will remember that the fallen foe has regained by that very fall his claims on their humanity as a suffering Brother. To return, however, for a while to the subject of the Patriot-Mason: we observe that the principles of MASONRY were strongly and beautifully illustrated in every part of Washington's life and character—those principles exercised an unmistakeable influence over his heart, and exhibited the proofs of their operation in all his acts, public or private, adding grace and beauty to his greatness, tempering his valor with mercy and gentleness, and forbidding even the stern and resolute Patriot to forget what was due to humanity and the Brotherhood of man. Washington gave many proofs of his reverence and affection for the ORDER of which he was a Brother. When called by his country's unanimous will to the head of the Nation—to guide and govern by his wisdom the people, whose liberties he had won by his sword—so far from being forgetful of, or careless about, his Masonic connection, we find him, amid all the pride and power of his new and elevated position, responding gratefully to each address of congratulation sent in to him by the Brotherhood. And, as if more emphatically to show his sense of the value of Masonry, and the honorable pride he felt in being himself one of its Brethren, he, the chief of the New Republic in place and power, the honored and beloved one of the People, joined the public procession of the Craft in Philadelphia, and united with them in the public exercises of the Church. Alike, then, as a man, a soldier, and a statesman was WASHINGTON true to the principles of MASONRY; never seeking to conceal his connection with the Order, never refusing his attendance, when it was deemed desirable: and yet, on the other hand, never attempting to make his own position outside of the Order, a stepping-stone to distinction inside of it. The truly great man is ever modest, the true Mason is ever free from restless ambition, and GEORGE WASHINGTON was both a true great man and a true Mason. Turning from the public to the private aspect of the life of the Patriot-Mason, we cite, as more apt and appropriate than any words of ours could be, an eloquent passage from an address by a late Grand Master of Pennsylvania: "The virtues of Washington are valuable to us as Masons, whenever and however regarded: and we may be allowed to trace him even to the quiet, domestic scenes of Mount Vernon, and catch a ray from the retiring luminary to make more lustrous our Order. There, amid the delights of that retirement, which his heart had ever coveted, he enjoyed the refreshment to which he had been called from years of labor, and shed around him a quiet bliss, that was doubled in the enjoyment of its possessors by the certain knowledge that he who dispensed it was happy in the happiness he diffused. The nation felt that his existence was connected with every pulsation of its heart; and the world looked in admiration at the bright luminary of the West, that poured back upon his race the accumulation of the wisdom and prudence of mankind,—a golden light, that lay upon the earth in evening beauty—rich and enriching—lovely in itself, and diffusing loveliness on all upon which it shone. While mankind thus gazed in admiration and awe, and our nation was enjoying the allowable pride in what she was giving to the world, that bright luminary sank down beneath the horizon, as if anxious for the enjoyment of that better state, for which his virtues had prepared him. He has gone indeed, but the brilliant track of his pathway shall know no darkness. The Zodiac, through which he took his course, shall be bright in the lustre of his greatness; and star after star may go out in every constellation of the political heavens—but where he went, the brightness shall be eternal; and the upturned faces of admiring mortals shall catch a reflection of that lustre from the very power of appreciating its purity! No more Washingtons shall come in our time. Mount Vernon shall not give back its sacred deposit to bless a nation, and the human form has not yet been shaped to receive the ethereal fire to make it another Washington. But his virtues are stamped on the heart of mankind. He, who is great in the battle-field looks upwards to the generalship. He, who governs wise in council, feels that he is imitating a Washington. He, who can resign power against the wishes of a people, has in his eye the bright example of Washington. The husbandman toiling in the field is proud in the thought that Washington too was a farmer. The Mason, in the midst of his labors, remembers with pride that Washington was a Mason; and the man struck down by misfortune, solitary and unaided, who has no special claim of association with that great one, warms his heart and strengthens his virtuous resolution in the recollection that Washington too was a man. As Freemasons, we learn from this hasty glance at the character of Washington, that the exercise of all Masonic virtues is entirely consistent with every position of life; and that the most exalted stations, to which we may be called, are only pinnacles, whence we cast the rays of Truth and Virtue farther abroad, and expose for greater admiration the qualities of the principles of our Craft."

From the example of the Patriot-Mason we may all derive most valuable lessons, some of which may be thus briefly stated; and first, inflexible integrity, high moral courage, and strong fixity of purpose, were the foundation stones of the lofty edifice of his fame and greatness. *Earnestness* was his leading characteristic in every fact and feature of his life. Whatever he undertook to do, he did with his whole heart, and without any over anxious regard for the praise of men. He never sought reward or promotion, but waited for them to come as the just reward of work well done. Both in the duties of life, and in the duties of the Lodge, it will be well for us all to bear carefully in memory this lesson of example. All of us, but especially the more young and sanguine, are far too apt to look to the reward and end, and to be more anxious to secure the favour and approval of our fellowmen, than that of our own conscience. Let us guard carefully against this, and, keeping before us the example of the Patriot-Mason, let us ever strive to do OUR DUTY faithfully and diligently, looking for reward, not to external praise and renown, but to the internal consciousness of *work well done.* It is however in his grand, united character as a MASON and a PATRIOT that we have desired in these remarks more especially to fix the attention of our Brethren upon Washington, and this, because we believe that the memories and monitions connected with that aspect of his character, will be productive of incalculable benefit to our country at the present crisis. To all, whether members of the Brotherhood, of which Washington was so bright an ornament, or not, we would earnestly address the entreaty, that they would keep their eyes and hearts steadily fixed on his example in all things, if they would help to bring back peace, prosperity and Union, to our noble and beloved Republic! Let them resolve to imitate to the best of their ability his loyalty and courage in defending his Fatherland, his moderation and prudence in counsel and his Masonic mercy to the fallen and conquered. Lastly, let them learn well by heart, and resolve to abide firmly by, these farewell wisdom-words of the great Patriot-Mason:—

"It is of infinite moment that you should properly estimate the immense value of your NATIONAL UNION, to your collective and individual happiness; that you should cherish a cordial, habitual "and immovable attachment to it;" accustom yourselves to think and speak of it as the Palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; "discountenancing whatever may suggest even a suspicion that it can, in any event" be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of your country from the rest, or to enfeeble the sacred ties that now link together the various parts."

Even these words, had he never uttered any other, would have been enough to prove him the wise Statesman and the true Patriot; and as the astronomical discovery of the philosopher Meton, was thought worthy of being inscribed in Golden Numbers and set up in the Athenian Agora, so shall these parting words of the Patriot-Mason be inscribed on a tablet, more noble and more enduring than those of Grecian gold—the memorial-tablet of a grateful Country's loving heart!

NEW GRAND MASTER FOR FRANCE.

The Emperor of France has relieved the French Freemasons from the decree under which secret societies were prevented having a central directing authority, and in a manner peculiarly Napoleonic and French, given them a new Grand Master in the person of Marshal Magnan—who it appears was initiated for the purpose. By this extraordinary stretch of authority the Emperor has at once destroyed one of the main principles of the Constitutions of the Order, that of electing its own Grand Master. Much as the recent dissensions amongst the Brethren, with regard to who should be Grand Master, were to be regretted, they were nothing compared to the injury which will be done to the Order by this arbitrary act of the Emperor—the substitution of King Stork for King Log.

The act is thus described by the Paris correspondent of the *London Daily News*:—

> The Emperor has made a *coup d'etat* against Freemasonry. He has abolished the right and universal practice of the Craft to elect its own Grand Master, and has thrust upon it in that capacity, for a period of three years, Marshal Magnan, the soldier who, it will be remembered, officiated in chief at the political and bloody *coup d'etat* of 1851. The *Opinion Nationale*, which, considering its relations with Prince Napoleon, ought to be well informed on such a subject, says that Marshal Magnan is a Freemason of only one week's standing, and has been hurried through all the degrees of the Order up to the very highest, in that short space of time. I mention this as a circumstance which ought to be known, but I regard it as of no account whatever in comparison with the grievious tyranny involved in the appointment of a Grand Master by imperial authority. I happen to be a Freemason of considerable experience myself, and therefore cannot help having an *ex cathedra* opinion on the subject.

London, Saturday, February 15, 1862.

Marshal Magnan, the New Grand Master of Freemasons, was inaugurated this evening with extraordinary pomp, at the Central Lodge, in the Rue Cadet. Whatever dissent may exist in the Craft touching the manner of his appointment—and it is notorious that there does exist a great deal—nothing but harmony was apparent on the face of that day's proceedings. No Grand Master, elected in the usual way by the voice of the Brethren, was ever received by a more numerous meeting, or with greater applause, than the Marshal of France, who by the *sic* *volo sic jubeo* of the Emperor presented himself to-day to rule over the French Freemasons. The grand hall being laid out for the banquet, the Installation took place in the minor temple, which, though a very large room, was too small to contain all the Brethren who sought an entrance. The ante-rooms were painfully crowded during the whole of the ceremony. About 400 sat down to a splendid banquet. Marshal Magnan took occasion to say, in the course of the evening, that he meant to enforce unity in French Freemasonry, and that all dissenting Lodges would be dissolved. In proposing the Emperor's health he averred as an existing fact, what the great King of Prussia had only suggested as an hypothetical idea, that not a cannon could be fired in Europe without the consent of France. At desert the new G. M. walked round the tables and shook hands vigorously with every Brother present. This adroit condescension was highly successful, and many who lament the origin of the Marshal's Masonic power are of opinion that his agreeable manners and fair professions of an intention to carry out the rules of the Craft as sincerely as if he had been elevated by the voice of the community, will make him very popular.

PAPAL PROSCRIPTION OF MASONS IN IRELAND.

The Roman Catholic Bishops of Ireland, in full synod assembled, have determined to extirpate Freemasonry from their membership, or else inflict the severest penalties of the Church against the disobedient.

They have ordered that diligent measures shall be taken in every parish to prevent the formation of secret societies, as they lie under condemnation. They deplore that "not a few" Catholics are enrolled amongst the condemned society of Freemasons, and call on the parish priest to remind them that the pontifical (or greater) excommunication is still in force, under certain papal Bulls, against all who dare to enter, propagate, found, receive others, conceal the existence of, or belong to such society. The letter is redolent of pains and penalties, and declares that if any Catholics meet in such societies, promise or obligate themselves to keep such secrets, the parish priest shall carry them before the bishop, that they may be punished with heavy ecclesiastical punishment for contumacy.

We had thought that his Holiness of Rome would find sufficient employment in protecting his "triple crown," and eccelesiastical prerogatives at Rome, without troubling our Irish Brethren in their social enjoyments. Bishops will learn some day that men do not fear them as of old.

Impostor.—A correspondent at Somerville, N. J. writes that "a person calling himself *Charles Foster*, and representing himself as a F. C. and member of Franklin Lodge, Boston," visited the Lodge in that place a few weeks since, stating he had been to Washington on business and fell sick by the way, and needed help. The Lodge assisted him. This man is doubtless an impostor. There is no such Lodge in Boston as Franklin Lodge.

STROLLS AMONG THE WORKMEN.

NO. 10.

DUTIES AND LIABILITIES OF MASTERS OF LODGES.

Dear Brother Moore—

According to the usages of Freemasonry, as I understand them, the Master of a Lodge renders himself obnoxious to the laws of the Institution, and subjects himself to its discipline—

1st. By refusing to do homage to the Grand Master when present in his official capacity.

2nd. By disobeying an order from the Grand Master or in any way contemning his authority.

3d. By violating, in any particular, the Constitution of Freemasonry or the General Regulations of the Grand Lodge under which he holds office.

4th. By a wilful departure from the Land Marks and ritual of the Order.

5th. By neglecting to carry out fully the requirements imposed upon the office by the usages and customs of the Craft.

6th. By not making due answer to all signs and summonses, sent to, or received by, him from the Grand Lodge, or by refusing to obey either of its resolutions or edicts.

7th. By violating the rules of decorum while present in the Grand Lodge so as to disturb its peace or interrupt its harmony.

8th. By being in open rebellion to the Grand Lodge, or participating in seditions or conspiracies against lawful Masonic authority.

9th. By presiding over the Lodge in a dictatorial and imperious manner, or by violating any one of its By-Laws.

10th. By being in personal conflict with his Lodge, thereby producing discord where uninterrupted harmony should prevail.

11th. By holding Masonic intercourse, either officially or otherwise with expelled, suspended, or clandestine Masons, or to aid or countenance them in any manner whatever.

But for offences purely personal, I doubt very much whether, while in office, he can be made to answer, such as

1st. Misunderstanding in business between partners or other persons.

2d. Quarrels, or personal conflicts and social difficulties between himself and others, whether Masons or not.

3d. Moral offences of every character, in which he is individually responsible to God. Cases of immorality might arise however, in which a Grand Master might find a justification for assuming the responsibility of suspending a Master from office, and such a step would meet the general approval of the Craft, but it is nevertheless an exertion of power of doubtful utility, and should be exercised only in flagrant and notorious cases of crime. It would doubtless prove harmless in the case of an individual convicted by a court of justice, of some criminal offence, as such an occurrence is taken by Masons as evidence *prima facia* of guilt. However, such instances are rare, indeed I have never known of but one case in which the Master of a Lodge had so far forgotten his elevated official connection with Masonry as to place himself in so disgraceful a condition. It is scarcely consistent, therefore to base an argument upon an hypothesis so remote. I wish simply to illustrate how palpable the circumstances should be to justify the interposition of the disciplinary prerogative of a Grand Master. A prompt and decisive disciplinary course of procedure generally proves salutary, and as a principle of policy is correct, nor can it always be neglected with impunity. But in these cases generally, there are important principles involved, rendering necessary a deliberate consideration, sufficiently so at least, as to induce a hesitancy on the part of the officer in carrying his convictions of duty to this extreme. It is in effect a *disposition*, and virtually deprives a Lodge of one of the principal and necessary pillars to its support and symmetry. Indeed it has been thought fatal to the existence of a Lodge, but this can hardly be the case, as the Brother, though under punishment, is still nominally its Master. I have known instances in which the members of the Lodge sympathized so strongly with the Master, who was suffering under official discipline, as to make his cause their own, thereby producing trying and unmanagable difficulties. Although this should not deter a necessary enforcement of discipline, yet a certainty of such consequences, should not be entirely disregarded.

But to proceed, I think it very questionable whether more can be required of a Master than a faithful performance of his official duties. So long as he complies with the rules of the Institution in these particulars, and keeps the course of his Lodge within the prescribed limits of the constitutions, so long is he sheltered from its penalties, and independent of Executive interference. I admit that delinquences in a Master are particularly reprehensible, as the installation vows, which he voluntary takes upon himself exact his explicit obedience to the moral law. In disregarding then, any of those stipulations, either in office or morals, he does in fact criminally falsify his plighted honor. Taking a metaphysical view of the subject it would seem, that to offend in either the one or the other of these classes of duties, would, from their insidious association, necessarily involve both. But while this philosophical fact may prove a union of mind and matter, it does at the same time distinctly mark their individual identity, separating which, a well defined line can and should be maintained to distinguish between moral and official offences. The fact is that the moral and physical man are so mysteriously blended, that unless subjected to a fastidious analysis, it is difficult to discriminate between their apparent mutual offences. We should therefore concede to such cases large and comprehensive definitions, so as to render obvious their distinctive characters, thus facilitating a faithful application of the rules of Masonic law appropriately and justly. Instances have occurred in which a misdemeanor may combine a moral and official offence both; such as taking money belonging to the Lodge, semi-officially and appropriating it to his own personal use. By such an act a Master is culpable in a two-fold degree, and his official criminality would preponderate, rendering him amenable to the Grand Lodge. But should the offence lie over or remain undiscovered until he is superceded in office, its *moral* aspect would then preponderate, when he can be tried by his own Lodge.

In connection with this subject, the question naturally presents itself, if a Master may be tried, how and by whom are the charges to be preferred. For contumacy and that class of offences, there is little or no difficulty in discovering a medium for his arraignment, but for other offences of which his Lodge or some of its members are alone cognizant, the difficulties are more formidable. I presume however, that in every such case the charges can only come up, through his own Lodge, the Grand Master or his represetative presiding during the progress of preparing them. While a Lodge cannot try its Master, it certainly may perfect and present charges against him for malfeasance in office and prosecute the case before the proper tribunal. If it be consistent with the economy of Masonry, that a Master may be arraigned and brought to the bar of the Grand Lodge for a misdemeanor, it is remarkable that the Ancient Regulations should make no reference to the subject nor open an avenue by which it could be effected. The inference is, that no such prosecution was ever intended to be engrafted in the permanent regulations of the Order. If the principle is admissible at all, its application must be cloased with those extreme cases requiring a "new Regulation." It is a source of the highest gratification that instances so rarely occur jeopardizing the elevated position of a Master of a Lodge. The Institution, however, expects to find in him a high degree of moral perfection, and would be disappointed should the contrary appear. He is selected from among his Brethren for his good social position, suavity of manners and Masonic knowledge; he is presumed to be above reproach, exercising the moral characteristics of the man, "keeping himself unspotted from the world"; to indulge in no excesses or vices which can bring a reproach upon the Institution; a skillful and wise master workman, one who has the confidence of his fellows and bearing upon his brow the impress of truth and fidelity. It is true we do not often find all these qualifications united in one individual, nor in every case, is there so strong an affinity between a Master and members of the Lodge as should characterize their relationship, but it is so in many cases and should be so in every instance. As a Master cannot be tried for immoral conduct, he should so live as to reflect honor upon his Lodge, secure the approval of his own conscience and the approbation of the Fraternity at large.

There is no doubt that the prerogatives of the Master's office cover every degree of power necessary to insure the peace and good order of a Lodge while it is in session; therefore no extraordinary assumption of authority need ever to be resorted to, in executing perfectly the governmental demands of the Institution. The authority entrusted to the Master is however, restricted to an open Lodge, and the circumstances transpiring in his presence while he is presiding, and cannot properly reach those of its members who are, for the time being, outside of the Lodge. A writer on Masonic jurisprudence, in a work published in New York in 1836, differing in this opinion, seems to think that a Master's authority is not confined to these limits and "that he may forbid the admission of *a member of the Lodge* should he think his presence might impair the peace and harmony of the meeting." This opinion is undoubtedly erroneous; it is not only in my opinion, violative of well established principles in Masonic government, but it fatally assails the indisputable *right* of every member *in good standing* to enter and be present at the meetings of his Lodge, a right he cannot be deprived of, without due form of trial by his peers; certainly not by the *ipse dixit* of the Master. The right thus personally to exercise an outside authorative serveillance over the membership, and to prosecute, judge, convict and execute a Mason, and to practice all these functions at one and the same time, is not vested in the office, nor should it be. If a Master can forbid the admission of one member he may exclude any number, which is certainly a very liberal concession to an office already, in its legitimate characteristics, invested with almost imperial authority. Without tracing the consequent evils upon the adoption of so fallacious a principle. I submit that a Master cannot, with any propriety or by any principle of justice, upon presumptive evidence or by inference determine, that because a member outside of the Lodge, may have assumed a menacing attitude, or behaved himself unseemly, that, therefore he would if admitted impair the peace and harmony of the Lodge meeting by any over act, indeed the probabilities are against his doing so. I go farther and say that even if the Master knew—which is an impossibility—that such a result would follow the admission of the member, he possesses no authority for excluding him. To take cognizance of an offence, calling into requisition the privileges of this particular class of discipline, the offensive act must occur in open Lodge, when, if the member should persistently violate the rules of decorum, he may be ejected temporarily and await the further action of the Lodge, as setforth in the Constitutions of 1723, but surely the Master cannot in reason or justice, upon his own motion, anticipate an offence, and punish an imaginary offender in this summary and arbitrary manner.

Yours, in fraternal love, D.

CONDITION OF MASONRY IN MASSACHUSETTS.

[From the official Reports of the District Deputy Grand Masters, made to the Grand Master in Dec. 1861.]

FIRST DISTRICT.

Boston, Dec. 21, 1861.

W. D. Coolidge, Esq., *Grand Master of Masons in Massachusetts.*

It is a pleasant duty to report the condition of the Lodges of the First Masonic District. Embracing eight of the Lodges in the Metropolis and three in the suburban towns, it tells the condition of the institution throughout the Commonwealth.

I cannot, therefore, omit the opportunity presented, of congratulating you, that you have been called to preside over its destinies at a time when its high standing and great prosperity are without a parallel in its history; and when all that you can hope or desire is, to transmit it to your successor in the same healthy

condition in which you found it, and for which, in a great measure, we are indebted to the faithful labors of your two more immediate predecessors, Winslow Lewis, M. D., and John T. Heard, Esq. I have visited nearly all of the Lodges of the Jurisdiction more than once.

The official visits and examinations were made by me in person, with one exception. Being unable to make my official visit to Revere Lodge, without requiring them to call a special meeting for the purpose, I constituted our R. W. Br. Clement A. Walker, M. D., a special deputy to make the visit in my stead. He discharged the duty in an efficient and faithful manner, and greatly to the acceptance of the Brethren of that highly respectable Lodge.

The suburban Lodges, Monitor, of Waltham, Bethesda, of Brighton, and Pequossette, of Watertown, though not doing a great amount of work, it is of the best of materials, and of finished workmanship. The distinguished reception with which they greeted your representative, and the pleasant and social hours I enjoyed with them after the close of our labors, I shall not soon forget. The friendly and social manner in which the members of these Lodges visit each other, I recommend to others.

The Lodges in East Boston, Mt. Tabor, Baalbec, and Hammatt, though feeling the pressure of the times, hold their meetings, and practice our rights with undiminished zeal and interest.

My visits to St. John's and Winlow Lewis Lodges were full of interest. There is the good old St. John's, the first Lodge on the continent, *beautiful* and *young* too in her green old age! and there is Winslow Lewis Lodge, a young scion from that ancient tree! Neither can be surpassed in skill in work, or devotion to our principles. Then, there is St. Andrew's, upward of a century old. How pleasant to look upon her old By-Laws, and the signature of the patriot Joseph Warren, and to think of the meetings in the Old Green Dragon, where he presided.

But the most interesting event of the year was my visit to Mt. Lebanon Lodge. Our much esteemed Brother Lash was there to celebrate the sixtieth anniversary of his membership. And right gallantly did the Brethren greet him! with feastings and rejoicings! They greeted him as the patriarchal cedar of their Lebanon, whose branches had preserved their Lodge when weak, from being torn up and blown away by the anti-masonic storm; and he was assured in return that they would protect him against any rude blasts that might beset his declining years, and when the all-devouring scythe of time should cut the brittle thread of his life, the sweet remembrance of his virtues will remain with us till time shall be no more. On this occasion also, was present the R. W. John B. Hammatt, sixty years a member of St. John's Lodge, whose memory our East Boston Brethren have taken such pains to preserve.

Thus may we ever honor our fathers in Masonry, that the days of our institution may be long in the land which the Lord our God hath given us. The details of the work of the District during the past year are already in the archives of the Grand Lodge. Fraternally, your obedient servant,

BENJ. DEAN, *D. D. G. M.* 1st *MasonicDistrict.*

SECOND DISTRICT.

Salem, Dec. 5th, 1861.

To the M. W. William D. Coolidge,

Grand Master of the Grand Lodge of Massachusetts—

I have the honor, in accordance with my duty, to report to you the condition of the Lodges in this, the second Masonic District of the Commonwealth.

The ten Lodges which you have been pleased to place under my charge, remain as formerly in a prosperous and flourishing state. As will be seen by my returns, herewith submitted, there have not been so many initiated during the present year as during the previous one. The number has fallen from seventy-seven to fiftynine. But this is not to be regarded as indicative of any decline in the Order, but is owing to other and independent causes. The state of the country, which has almost engrossed the thoughts of all good citizens, and has led them to dwell upon but one idea, besides taking away great numbers of our young and active men, has naturally and unavoidably interferred with the regular workings of all home institutions. In this connection I cannot fail to allude to one of the Lodges under my charge, Tyrian Lodge, of Gloucester. This is the only Lodge within my jurisdiction which I have not met in regular communication. In this instance I saw only the Secretary and his Record. The three first officers of the Lodge are all officers in the volunteer army, and as well as many of its members are at the seat of war. Honor be to them for leaving their posts and their homes, and joining in the struggle to sustain our national unity and independence. True men and true Masons may they fight the good fight; may they strike valiantly and well, and may the God of battles return them in safety to their Brethren and their firesides. Another of my Lodges, Essex, of Salem, sent off among those who first rushed to the rescue, its first officer, and several of its members. The Master left a Captain and returned a Lieutenant Colonel, and he proved himself as brave and skillful a soldier, as his Brethren had long known him to be an accomplished and faithful Mason. Other instances, both in this and in the other Lodges, might be mentioned, of those who at home and in peace, were the best patterns of Masonic knowledge and virtue, proving themselves in war and in times of national peril, the noblest exemplars of the sublime virtue of patriotism. May God speed the time when Masons at the North and at the South shall again meet together in love and harmony. But let it not be until they can meet as citizens of one country; members of one common and re-established Union, with one constitution to govern, and one gloirous Flag to wave over them. That this time may soon come, let us all labor, and strive and pray.

In one of my Lodges, St. Mark's, of Newburyport, there has been manifest and marked improvement during the past year. The feeling between its members and those of St. John's Lodge, in the same city, which is one of my best Lodges, is kind and cordial, and the result is the increased comfort of both. There is but one other Lodge which I deem it necessary to mention, by name, Warren Lodge, at Amesbury. It is the smallest Lodge in the District, has labored under many disadvantages; and without the slightest intention of reflecting upon its officers or members, I may say, that it falls behind the other Lodges in its ritual and work. I would respectfully advise that it receive the earliest attention of the Grand Lecturer.

I desire, before closing, to acknowledge on my part the signal service which you, M. W. G. Master, as the august head of our Order in this Commonwealth, are rendering to the Masonic world, and the honor you are conferring upon the Brethren. Your present distinguished position is but the rightful culmination of a long career of highly useful and honorable labor. May your life long be spared, and may your services long be retained in a sphere where you can do so much for the profession you adorn.

I desire, also, publicly to acknowledge the favors I have received from the Grand Secretary in my official relations. I have had frequent occasion to consult some acknowledged authority, upon vexed and difficult questions, and I have always found in this officer one who courteously and cheerfully gave me every assistance in his power, and whose decisions I found were respected by the Brethren as positive law.

I have the honor to be, most respectfully yours,

WM. SUTTON, *D. D. G. M.* 2*d District.*

THIRD DISTRICT.

To the Most Worshipful William D. Coolidge,

Grand Master of Masons in Massachusetts—

My Dear Sir and Brother—In my Annual Communication to your predecessor in office, I gave a brief detail of the condition of the several Lodges in the Third Masonic District, as found one year since, upon the occasion of my regular visits. With but little change, that report would suffice for the present year.

Corinthian Lodge, at Concord, is the only Lodge whose annual return shows that no increase has been made in its numbers this year. Various reasons have concurred to prevent applications being made. It is the smallest in the District; its members are scattered, and all its officers do not reside in the town where it is established.

I visited *St. Paul's Lodge*, at Groton, upon the occasion of its Annual Communication. It gives me pleasure to record the presence at this meeting, of our venerable Brother John Walton, M. D., aged *ninetyone* years. The W. Master, Br. E. D. Bancroft, gave an interesting sketch of the Lodge and of the changes which had taken place during the year. It appears that two Brethren, James Larkin (Past Master,) and Nathaniel Stone, have deceased, who, on the 12th of August, A. D. 1811, were together raised as Master Masons, and who, ever since, uninterruptedly, until the time of their decease, have been active members of the Lodge.

Merrimack Lodge, at Haverhill, has lost the past year Brother Elbridge G. Eaton, Past Master; one of its most active and revered members. Through his exertions, mainly, the Charter of this Lodge was restored; and by his zeal and labor, as W. Master, it has been brought to its present high position. Brother Eaton was buried by his Lodge with Masonic honors; in the ceremonies of which the various Lodges in the neighborhood assisted.

Grecian Lodge, at Lawrence, is in the most flourishing condition, and, at my annual visit, appeared to be in a much better state than I found it a year ago. It is now the largest Lodge in the District.

Pawtucket Lodge, at Lowell, appears to better advantage than ever before. Its officers have been selected with careful discrimination, and its capabilities for effectively conferring the degrees are unsurpassed in the District.

Aurora Lodge, at Fitchburg, has selected R. W. Jonas A. Marshall, M. D., Past Junior Grand Warden of the Grand Lodge, as its W. Master. He is highly esteemed by the Brethren, and has occupied the East at various times before. This Lodge is building a fine and capacious Hall, for its own use, thus evincing the great prosperity which heretofore has, and still does, attend it.

The other Lodges, whom it is unnecessary to name, are in a prosperous state, and the various members appear to be inspired with a praiseworthy zeal for the institution.

Caleb Butler Lodge, at Groton, has sent many of its members to the seat of war; one of whom is W. Master of a Camp Lodge, chartered by you in a Massachusetts Regiment, while others occupy high and responsible positions in the Lodge under him.

The unhappy state of the country, and the consequent depression of business, are leaving their effect upon the Lodges, as will be seen in the diminished revenue to the Grand Lodge, when the returns are made up another year. Since the first of September last, the commencement of our fiscal year, a marked falling off in receipts is evident.

During my visits to the Lodges, I have carefully examined the By-laws, and Records, and witnessed an exemplification of the work, and lectures in each. I have endeavored to establish a uniform manner of keeping the Records, throughout the District. Within a few years great laxity has grown up in some of the Lodges in this respect; many essentials being omitted for the sake of brevity.

There appear to have been *ninetytwo* initiates this year, while the returns show one hundred and three during the previous year.

More Dispensations have been granted this year than before. In cases of soldiers and officers applying none have been refused. I have considered it proper that patriotism should be encouraged and rewarded, and that Dispensations should be given to this class of candidates to enable them the better to encounter the hardships and rigor of the camp; and that by means of our Order social intercourse and Brotherly relations with their Brethren in arms, might be promoted.

It gives me great pleasure to report, that the various Lodges are presided over by wise and discreet officers, and that the affairs of the Lodges are conducted with prudence and propriety. Harmony prevails among the Brethren, while charitable and patriotic efforts, continue to distinguish their conduct among men.

Before closing this report permit me to express the renewed obligations I am under to R. W. Wm. North, your Senior Grand Warden, and my predecessor in the office of District Deputy Grand Master, for the kind assistance which he has rendered me in the performance of my official duties.

I remain, Fraternally, your very obedient servant,

WILLIAM S. GARDNER,

Lowell, Nov. 28, 1861. *D. D. G. M.* 3d *District.*

THE SUPREME COUNCIL.

Mr. Editor—Dear Sir and Brother—Some time since, you published in your Magazine two articles of mine, entitled "Under which King?" in relation to the troubles in the Supreme Council A. and A. Rite for the Northen Jurisdiction. If you deem the following worthy of a place in your Magazine, and of sufficient importance to warrant publication, it is at your service. If you think, however, any further discussion is likely to do more evil than good please suppress it.

I have received a pamphlet from some source, entitled "A Reply to Delta," and subscribed "Z." I examined it eagerly, expecting to find, of course, a fair and courteous discussion of the questions involved, and hoping to receive further light. I laid it aside with feelings more of sorrow than of anger, and more of mortification than of both.

I was *deeply mortified* that any person claiming to be a Mason, should put forth such a document; should pervert the statements and misrepresent the positions of an opponent, as "Z" has done; and *especially* that he should deal in epithets which no *gentleman*, much less a *Mason*, would use towards another. If "Z" expects me to go into a contest of *this* kind, he is mistaken. *My* past habits of life have not fitted me for *such* a contest; and I leave "Z" all the laurels that may be won in it.

Was it *presumption* or *dishonesty* in me to discuss the questions I undertook to discuss? Is it one of the prerogatives of the possessors of the 33d degree, that no one else can discuss their acts? Let me tell "Z" that when the possessors of that degree became divided among themselves and form two parties, and each party claims to be the true head of the Order, and denounces the other as spurious, and Masons of the inferior degrees are called upon to decide between them, they *will* discuss the questions involved, and will *decide* them for themselves; and that party which is evidently in the wrong will soon be left with a head (*soi disant*)—and nothing more! And that too, in spite of large words, base epithets, and hints about *secret constitutions*.

In that predicament we of the inferior dergrees have been placed, so that we must, at the peril of our Masonic standing, decide whom to follow, and must decide correctly. Is it then, *presumption* or *dishonesty* for us to discuss the matter among ourselves?

"Z" admits that the question whether the Grand Commander had the power to close the Council against the wishes of the other members, lies at the threshold of the questions in dispute. He says he might admit for argument's sake, that G. C. Raymond had not such power; and then inquires, if that constitutes a license for the other members to do all manner of wrong? Certainly it does not; and moreover no one ever asserted it ever did. I did not pretend it was a "license" for any illegal act. I discussed *each act* of the Council *upon its own merits.* If this act of Raymond was right, *all* the acts of the Council afterwards *must* be wrong; if it was *wrong* and *void*, the subsequent acts of the Council *may be* right; and each one must be tested to ascertain their character. I stated this distinctly in my former article. Is "Z" so dull that he did not understand me? If not, why, then, misrepresent me? Such a course of argument will never avail, in the end; and "Z's" Masonry *should* have taught him that an *express* misrepresentation is no worse than one by *inference* and *necessary implication.*

"Z" asks if the Governor should pardon a criminal without the consent of the Executive Council, if that would justify them in holding a meeting without him and proceeding to liberate all the prisoners in the State? No, but it would justify them and every one else in treating that pardon as *void*, and in doing business in relation to it, just as if it never happened. The Council in our case did just the same thing, treated the act as void, and proceeded accordingly. A more apposite illustration would have been to inquire if the Speaker of the House of Representatives should declare it adjourned *sine die*, against the wishes of the other members and retire, what they could do?—They *could* and *would* do just as the Council did, put some one else in his place and go on with their business, and anything done by them within constitutional limits would be valid. Let it be remembered, that in putting this illustration, "Z" is proceeding for the time, upon my assumption that the Grand Commander is merely the *presiding officer* of the Council. Is *that* the relation in which the Governor stands towards his Executive Council?

If Raymond had no power to close the Council as he did, has "Z" shown that the other members could not go on with their business, within constitutional limits?

He then takes issue with me on my denial of the power of the Grand Commander to close the Council at his pleasure. He quotes my remark that the "Grand Commander has no powers by immemorial custom and practice," and inquires "how does this man know the customs and practices of a Masonic body of which he is not a member and whose degree he says he never took?"

I say in answer, I did not know them, and I never said I did. But I *did* say and *do* know that whatever customs and practices, the thirtythird degree may have, it has no *immemorial* customs, or *immemorial* practices. We *all* know that an institution which has had an existence but a few years, can have no *immemorial* customs. In 1786 Frederic, to make provision for the succession, founded this degree, to become operative after his death. He died the same year, but for various reasons, no Council was formed under the Constitutions of 1786 till May 31, 1801. The Council in the Northern Jurisdiction was not formed till 1813. With these facts in view, was I justified in saying that the degree has no "immemorial custom and practice"?

But I go further. The Constitutions were framed before there were any customs or practices of this degree. All customs and practices *conflicting* with these Constitutions have no force. These Constitutions have been published, and other things being equal, a person who is *not* a 33d is as capable of construing them as one who is, *or one who claims to be and* IS NOT. The degree, therefore, having no ancient customs which can control the Constitution, has *none* which can; and the powers, &c, of the different members being defined in the Constitutions, can be readily understood by those who are not members. "Z" next attacks my statement that "the thirtythird degree has no land-marks," which statement he characterizes as "the climax of Masonic impertinence." He asks, "who knows, and who alone has a right to know, what are the land-marks of a degree, except those who have taken it?"

No one, *provided it has any.* But *any* person may know that a degree has *no* land-marks, as that term is used in Masonry. The first requisite of a land-mark, says Mackey, is "that it must have existed from time whereof the memory of man runneth not to the contrary. Its antiquity is its essential element." Does not the very definition of Land-marks, taken with the history of this degree, show that it cannot possibly have one?

"Z" is fond of comparing the powers of the Grand Commander with those of a Grand Master or a Master of a Lodge. But there is an essential difference in the source of their powers. In case of the latter, customs and practices which have existed for ages, have culminated in written constitutions. But these constitutions are merely a collection of these customs, and any provisions of a constitution, conflicting with these customs, are void; the constitution must yield to the custom, which cannot be changed: when it is ascertained what the custom has been, the law is ascertained. This immemorial custom has given Masters and Grand Masters certain powers which cannot be taken away—nor vested concurrently in any other persons.

In case of the Grand Commander, the constitutions having been written before the degree had an existence, and as it exists by virtue of those constitutions, he must look in them for his powers. If they can be changed his powers may be. Each officer, when the first Council was formed, found his duties prescribed. Even the *ritual* must have been provided in advance and been made to agree with the Constitutions.

This essential distinction is lost sight of by "Z." In blue Masonry, the customs, to which the constitutions must yield, give the Master certain prerogatives; the constitutions of the thirtythird degree, to which all their customs must yield, make the Grand Commander the equal (and no more in most respects) of the other members of the Council. He next appeals to history and challenges me to produce a single instance in which the Grand Commander has closed the Council by a vote of the members. In answer, I challenge him to produce a single instance (save the *attempt* of Raymond) in which the Council was closed *against* the wishes of a majority of the members. In so small a body of men, a vote is not necessary to indicate their wishes; and I do not believe there has been an instance in which the Commander has not acted in accordance with the wishes of the Council in regard to closing it.

But "Z," not content with taxing me with dishonesty, presumption, impertinence, falsehood, &c., &c., actually proceeds to execute me by *hanging*; and worse than all, leaves me dangling—or rather, he *says* he does! Let us see how he does it. He says, I said the Council has "FULL MASONIC POWER." Granted. *Ergo*, says "Z," if the *Council* has FULL MASONIC POWER, the *Grand Commander* has power to close the Council *against its wishes*! The *Council* has full power, Ergo, the Commander *has power over the Council!!*

I do not fear hanging with *that* chain of reasoning. Too many links are missing to make it seem dangerous to me.

I showed in my former article that when a person receives the thirtythird degree he becomes *ipso facto* a member of the Council. He says this cannot be, because the Constitution limits the number to nine. He says this sweeps away two pages and a half of my argument. Perhaps it does, but his *saying* so does not make it so. I showed that the Council could by vote change the Constitution, and by their acts did so. *In no other manner could the degree be conferred on more than nine.* As "Z" has made no attempt to refute my arguments upon these points, nor deny the authority of P. G. C. Yates, I will not pursue them further. His statement, that the Constitution had not then been changed, is merely begging the question.

In regard to Rev. Paul Dean, I had the impression that he died between May and August, 1860. If so, my saying no further notice need be taken of him was correct. "Z" says Mr. Dean was alive and present at the meeting in May, 1860. I infer from what "Z" says, Dean did not die till 1861.

But if he was alive in August, 1860, it makes no difference in the result. If he was alive, the number of members was *fifteen*. Now eight is as much a quorum of *fifteen*, as *fourteen*. The proceedings show that *eight* were present at the meeting of August, 1860, six of whom voted for the changes in the Constitution, &c.

He next denies my statements in regard to Lawson and Field. He meets them with mere denial. He must pardon me, if I prefer to rely on the authority of my informants, rather than on his.

I looked for "more light" from some quarter in regard to this matter. I am disappointed. If "Z" has given us all that can be said to sustain Raymond, his cause is even weaker than I supposed.

I referred to the secret ritual in my former articles. There have been some hints and intimations from certain parties with an "I could an I would" air, that the secret ritual contains that which conclusively settles this whole matter. We of the inferior degrees, can have no actual knowledge upon this point. But we do not believe there is anything in the ritual conflicting 'with the Constitution. We have the right to presume so; and this presumption is sufficient for us to act upon. But we have more. We have the authority of Gourgas, Hubbard, Van Rensselaer, Moore, Case, Young, Starkweather, Christie and many others upon whom we have been accustomed to rely with implicit confidence.

"Z" may be assured that that confidence will not be shaken by denunciation, epithets, insinuations or attempted ridicule. He may also be assured that neither *his* statements nor *my* statements that we have demolished each other's arguments will have any weight with our Brethren; but they will examine the arguments and decide for themselves. He might have materially shortened his article, if he had not acted upon the assumption, that it was necessary to inform his readers *very* frequently that he had refuted my arguments and overthrown my positions. He seemed to fear, they would not perceive it, unless he told them so; and I confess, I myself suspect they would not have done so, *if he had not kept telling them so!*

DELTA.

THE LATE CHARLES GILMAN.

WE were greatly surprised, in the early part of the last month, to hear that the honored Brother whose name we have placed at the head of this notice, had gone to his heavenly home. We were aware that this was an event which, from the nature of the disease with which he had been so long afflicted, could not be long deferred; but we had supposed, that when it did take place, the Fraternity of the whole country would be promptly and suitably notified of it, for there are but few Masons, living or dead, whose memory is, or will be, more eminently entitled to the grateful remembrance of their surviving Brethren. We learn from the proceedings of the Grand Chapter of Maryland, November 12, 1861, (just received,) that he died on the 9th of the preceding September, and that the Grand Secretary was directed to publish the doings of that Body in relation to the event, "in such *newspapers* in the city of Baltimore and Washington as he should deem expedient." And this was probably done, though neither of the papers in which they were published fell under our notice. We take the liberty however, to suggest to our Companions of the Grand Chapter, that the occasion was not the most suitable one to ignore the Masonic periodicals of the country,—that something was due from them to those who, thought at a distance, had a common share in our Bother's love, and feel a common sympathy in his death,—who dearly loved him while living, and, now dead, would lovingly mingle their tears with those of his kindred and friends in grateful remembrance of his manly virtues and Masonic worth. He was no ordinary man, neither was he an ordinary Mason. He was, masonically speaking, a national man. He belonged to no particular section or locality. Each and every section of the Masonic jurisdiction of the country had been enriched and honored by his talents, his learning, and his labors, and all feel and mourn his death as a common and mutual loss.

The proceedings of the Grand Chapter of Maryland were perhaps, as a whole, all that was required, and we feel a mournful pleasure in transferring them to ourpages; and we avail ourself of the opportunity thus afforded to tender our personal thanks to our talented friend and Brother Hon. B.

B. French, for the eloquent and truthful tribute of respect and affection so promptly and justly paid to the memory of our deceased friend and loved Brother. The sad event having been officially announced, a committee was appointed to prepare suitable resolutions, expressive of the respect of the Grand Chapter for the memory of the deceased. This committee subsequently made their report as follows :—

RESOLUTIONS.

Whereas it has pleased the Great Architect of the Universe to remove our beloved and respected companion, Charles Gilman, from this to a purer and better world ; and whereas all through his life he manifested a devotion to our Order which American Freemasons never can forget—he having performed most acceptably the duties of Grand Master of Masons of New Hampshire and of Maryland ; of General Grand High Priest of the General Grand Chapter of the United States ; of General Grand Recorder of the General Grand Encampment of Knights Templar, and of General Grand Secretary of the General Grand Chapter of the United States, besides many other Masonic offices, and also having performed all his duties as a good citizen, a good man, and a Christian : Therefore

Resolved, That the Grand Chapter of Maryland and the District of Columbia hereby express their heartfelt sorrow at their own bereavement, and that they extend to the family of their deceased companion their deep and abiding sympathy.

Resolved, That in the death of Charles Gilman, Masonry has lost one of its brightest ornaments, religion one of its firmest and most consistent and ardent friends and supporters, and society one whose presence ever lighted up with joy the social circle.

Resolved, That in outward testimony of our sorrow, we will wear the usual badge of mourning for thirty days, and that a page of the printed record be appropriated as a tablet to his memory.

Resolved, That the Grand Secretary cause these resolutions to be published in such papers as he may deem expedient, and that he communicate a copy of them to the widow of our deceased companion.

Upon the reading of the resolutions, M. E. Past G. H. P., B. B. French, rose and made some remarks, which were, in substance, as follows :—

I came here this evening unprepared to say one word, but I cannot permit the resolutions so appropriate to the memory of our deceased companion to pass without bearing some little testimony to his memory.

Charles Gilman was my friend. Not the friend of yesterday, last week, last month, or last year, but of almost an ordinary life time. In his young manhood I knew him well. We practiced law at the same bar in New Hampshire, our native State, where, as long ago as 1825, we became personal friends. We were members of the Grand Lodge of Free and Accepted Masons of that State together, from 1828 to 1833, when I left the State. Our deceased companion was elected Grand Master at the last communication of that Grand Lodge which I ever attended, in June, 1833. In the succeeding December, I came to Washington, and about the same time Companion Gilman changed his residence and became a citizen of Baltimore. The personal friendship existing between us continued, and our peculiar Masonic ties seemed to cement it with a strength that never gave way on earth, and was only broken by his death, to be renewed, I trust in a better and brighter world.

Charles Gilman possessed all the attributes of *a man*. In person and bearing few surpassed him. Possessed, naturally, of a high order of intellect, his mind was cultivated and richly stored with learning and practical information, which enabled him to perform every duty he undertook well and acceptably. A braver, or a more honest soul was never implanted in a human form. When he had once made up his mind that a thing was right, no earthly power could influence him, and by his firmness and perseverance in what he deemed a right course of duty, he sometimes offended, for the time being, his best friends ; but while, for a moment, they believed him wrong, they respected the impulse that led him to pursue a course that they knew he sincerely believed to be right.

He was a truly pious man. From his early years he had a deep reverence for religion, and in the prime of his manhood, united himself with the Episcopal church. He became a leading vestry-man of the particular church with which he was united, and was, up to his death, I believe, its treasurer. He was, from his earliest manhood, a Free and Accepted Mason, and held his duties to the Order only a single step below those he owed to his church. He held perhaps, as many high Masonic offices as any person in the United States. He was, as I have said, Grand Master of Masons of New Hampshire in 1833. He was afterwards Grand Master of Masons of Maryland ; was G. G. Recorder of the G. G. Encampment of the United States. and G. G. Secretary of the G. G. Chapter for many years. He was G. G. High Priest of the G. G. Chapter of the United States ; Grand Commander of Maryland Commandery, and in the Scottish rite he was a Sovereign Grand Inspector General of the 33d and last degree. In all these offices he did his whole duty, and received the high reward of the sincere thanks of all the Bodies in which he performed them. He held very many more subordinate offices in Masonry which I cannot now designate.

Such were the intimate relations between Companion Gilman and myself, that when I visited Baltimore his house was my home, and when he came here my house was his. This intimacy led to a confidence between us which, I apprehend, exists between but few men. He was indeed, " my Brother," and in the fraternal spirit induced by that intimacy, I am now endeavoring to do a little of my duty to the memory of my friend.

A few years since Companion Gilman, in passing along a platform covered with sleet, of which he was not aware, fell very heavily upon the back of his head. He was stunned for an instant, but soon recovered, and thought little of it. It was not long, however, before his vision became seriously affected, and, gradually, the disease fastened upon the brain until Charles Gilman became but a mere shadow of his former self. The best medical skill, the never ending patience and watchfulness and nursing of a devoted wife and a beloved daughter, could not put aside the impending blow, and in Sept, last, after, as I have since his death been informed, several weeks of a clear and lucid mind, which God kindly returned to him, he died as a good Christian Mason should, triumphing in the certainty of future happiness.

I saw my friend, for the last time, in December last, and no words can decribe to you the feelings with which I sat at his side. I knew then I should never see him again in this world. He knew me and seemed to greet me with pleasure, but, if you, any of you, have seen the wreck of aught you loved, you can appreciate what I cannot describe.

He is gone—a good man, a good Christian, and a good Mason has been gathered to his fathers. He has left a widow and a darling daughter to mourn his loss. Let our sympathies go to them. Time can heal the wound in their bosoms, we need not attempt it, for it is beyond human power; but that God who "softens the wind to the shorn lamb" will, in his own good time, soften their affliction, and they will find that he is indeed, "the widow's God and the Father of the fatherless."

The vote being taken, the resolutions were unanimously adopted, and the Secretary was directed to furnish a copy of them to the widow of our deceased companion, and to publish them in such newspapers in the cities of Baltimore and Washington as he may deem expedient.

On motion, companion B. B. French was requested to prepare an obituary notice, and a page of the record was ordered to be appropriated as a tablet to the memory of our deceased companion. The following is the inscription:—

THIS PAGE
By order of the Grand Royal Arch Chapter of the State of Maryland and District of Columbia,
IS SACREDLY INSCRIBED TO THE MEMORY OF
COMPANION CHARLES GILMAN,
A true man, a true Mason, and a devoted Christian, whose death is deeply deplored and whose memory is held sacred.
Comp. Gilman was born at Meredith, in the State of New Hampshire, on the 14th day of December, 1793, and he died in Baltimore, on the 9th of September, 1861. By profession he was a lawyer, and a good one.
He was made a Freemason in Union Lodge, in N. H., in 1823, and a Royal Arch Mason in Union Chapter, in N. H., in 1826.
He passed through all the subordinate offices of the Lodge and Chapter, and was elected Grand Master of Masons of N. H., in 1832 and 1833.
From 1842 to 1848, he was Grand Master of Masons of the State of Maryland. He was for fifteen years the Recording officer of the G. G. Encampment and G. G. Chapter of the United States, and the last Masonic office he ever held was that of General Grand High Priest of the General Grand Chapter of the United States.
IN EVERY OFFICE HE EVER HELD HE DID HIS DUTY FAITHFULLY.

"And I heard a voice from Heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

RESOLUTIONS.

[Offered by Comp. Dr. Lewis, and unanimously adopted by the Grand Chapter of Massachusetts, March 10, 1862]:—

Resolved, That we have learned with heartfelt sorrow the death of one of the most truly illustrous members of our institution, and one whose characteristics as a Christian, as an accomplished and polished Gentleman, of "manners gentle, of affections mild," endeared him to all, in the varied relations of his life.

Resolved, That his life-long devotion to Freemasonry; the eminent ability, the sterling value of his virtues, so conspicuously displayed in so many offices, in so many arduous labors in the cause of Fraternity and Brotherly Love, have shed an additional lustre on our Order, and will ever perpetuate to its members, the loved, the honored name of our late Comp. the Hon. Charles Gilman.

Resolved, That deeply sympathizing with his bereaved family in this their great bereavement, they also can rejoice with them, that though the fond husband, the affectionate father, has passed away from earth, his soul has found rest in the bosom of his God.

FORFEITURE OF MEMBERSHIP.

THE followimg decision by the Grand Lodge of Maine is just, equitable and Masonic:—

In many of their Lodges there is a by-law to the effect, that a member neglecting to pay his dues for a certain length of time, shall forfeit his membership; under this by-law, after the expiration of the time speeified, in some Lodges, the Secretary strikes the names of all delinquents from the roll at his own discretion, in others he does it by order of the W. M.; such a case came up on appeal, and it was ruled, that no Mason should ever be deprived of his privileges of membership, either in the fraternity or in his private Lodge, without due notice and trial.

ANNIVERSARY FESTIVAL OF GATE-OF-THE-TEMPLE LODGE.

THE members of Gate-of-the-Temple Lodge located at South Boston, celebrated the sixth Anniversary of the establishment of their Lodge, on Thursday evening, March 13th ultimo. There were present on the occasion about a hundred ladies and about the same number of Brethren, including the principal officers of the Grand Lodge in their rich and showy regalia. The exercises took place in one of the public halls, "which (we quote from the South Boston Register,) was elaborately and tastefully decorated by Messrs. Lamprell and Marble. The windows were draped in American flags, from which hung bunting along the sides of the hall, terminating at a shield in front, and adorning the name of "WASHINGTON," surrounded by the emblematic square and compass of the Order. Over the main entrance to the hall was a shield circled by a wreath of olive leaves, upon which rested a globe; and over all hovered an eagle beneath a canopy of flags. The shield was flanked upon either side with flags and bunting; on the right of the shield were the words '*Gate-of-the-Temple Lodge*,' and on the left, 'Instituted, 5856.' The general effect of the decorations was very pleasing, evincing great taste in their arrangement."

The officers of the Grand Lodge, with the officers of the celebrating Lodge, were seated on a raised platform, with the Brethren at the opposite end, and the ladies on the sides of the hall, presenting to the eye of the spectator from the gallery, a beautiful tableaux. The exercises were commenced by the W. Master of the Lodge, Brother BENJAMIN POPE, who delivered the following neat and appropriate Address:—

WELCOME, friends from the north—welcome, Brethren from the east, the west, the south! You of the Grand Lodge, welcome! You, Most Worshipful Grand Master, to whom it is our delight to render honor and allegiance, welcome! And, above all, ladies, you whom we hold most dear to us, who lend the grace of heaven to our homes, engrafting the joys of Paradise upon our lives, and who have come here to beautify and adorn this occasion, welcome! Welcome all, thrice welcome, while we seek to perpetuate the remembrance of an anniversary honored and hallowed by every Brother in the little fraternity that claims the shelter of the canopy of Gate-of-the-Temple Lodge; hallowed in the blessed memory of those cherished Brothers who have gone from among us to that better land, that house not made with hands, eternal in the heavens; honored as an era in our lives as the dawn of a new light upon those old fundamental truths which have come down to us from the fathers, and which teach Friendship, Morality, and Patriotism. Six years have passed away; and although the all-devouring scythe of Time has not left us unadmonished, yet an all-wise Providence has watched over and protected us, and blessed us with increase and prosperity.

Though Freemasonry is coextensive with the world, its principles coeval with time, it is of course impossible to trace with any degree of accuracy its origin as an institution. Like the Temple of which it is a type, and of which it has been said that it had more the appearance of being the handiwork of the Supreme Architect of the Universe than that of human hands, it is a structure erected without the aid of any of those usual appliances invented by human ingenuity to cement other societies together.

> "No ponderous axe nor sounding anvil rang;
> Like some tall tree the noiseless fabric grew."

It is a tradition which has come down to us from past ages. Its insignia are to be found scattered among those shattered remains of ancient grandeur which it has survived so many centuries. The attentive ear has received the sound from the instructive tongue, and the most valuable secrets are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols most expressive, have been selected by the fraternity to imprint upon the memory wise and serious truths, and thus, through a succession of ages, have been transmitted, unimpaired, the most excellent tenets of our institution.

The uninitiated view Masonry only in its garb of secresy, through which conjecture itself has as yet failed to penetrate. Seeing woman excluded from its privileges and enjoyments, it is with wonder that they view the predominating influence of the social element carried to such perfection.

While it is impossible for a woman to be a Mason, yet at the same time none can be aggrieved, since no instance can be recalled of any desiring to become such. And here it will not be improper to remark that if the social relations of any Mason's family is at all unpleasently affected through neglect, undue absence from home, dissipation, or other fault, such things are not chargeable upon the fraternity. Freemasonry *requires* that men should be good husbands, good fathers, good citizens, and he who shows himself to be different, is not only unworthy of the society of the Brethren, but is a disgrace to the Order, and is discountenanced and despised by all good Masons. Freemasonry being founded upon the practice of the social and moral virtues, is pre-eminently a social institution, and it seems peculiarly fitting that this Sixth Anniversary of our little Lodge in which we have spent so many happy hours, should be employed in sharing with our families and friends an evening of rational enjoyment.

But when there are so many bright and shining lights present to-night to shed their brilliancy on this festive scene, I dare not presume longer to detain you from the realization of any anticipations of pleasure in which you may have indulged. And I rejoice that it is my high privilege to inaugurate this Anniversary Festival by presenting to you Most Worshipful Brother William D. Coolidge, Esq., Grand Master of the Grand Lodge of Massachusetts.

The M. W. Grand Master, WILLIAM D. COOLIDGE, Esq., then came forward and said, substantially, that he was thankful for the privilege and pleasure of being present. I present my thanks, said the speaker, for the warm welcome which greets me. I thank you further, my Brothers, for this occasion, because it gives us pride to show to those whom we love that Masonry is not the stern, selfish institution it is thought to be. There is, as the Brother said, a social element in it; and he has touched feelingly upon the relations we bear to those present; and although they are not admitted to our Lodge-rooms, who doubts that they are uppermost in the hearts of the Brethren? All we have is theirs—all we hope for is to be shared with them.

R. W. Past Grand Master Winslow Lewis was next introduced. His remarks were pertinent to the spirit, the vivacity of the occasion, observing that he appeared before his hearers in the unenviable character of the oldest in the gay assemblage, but that, from the inspiring presence of the young and the fair before him, the vigor and vivacity of earlier life were again renewed, that though

> "Age was on his temples hung
> Still the heart, his heart was young."

The speaker made allusions to the personal benefit he had derived here and in foreign lands from his long association with the Order—to its benign influence on the character of those who rightly follow its precepts. He said, that as from him, the Lodge had received its charter six years since, so since, and for the future, its prosperity would be peculiarly dear, and closed with his warmest wishes for its success.

At the conclusion of the addresses, which were listened to with much satisfaction, the whole company joined in singing the following

ODE,

Written for the occasion by Rev. Bro. J. H. CLINCH.

TUNE—"*Old Hundred.*"

When God would form this spacious Earth,
And call creation into birth,
Six days the mighty work was prest,
The seventh was calm and holy rest.

And thus, our week of years is past,
Brothers, our Sabbath dawns at last;
We hail the rest our labors earn,
And to new toils refreshed we turn.

Not for inaction, but for rest,
The holy Sabbath hours were blessed;—
For works of love and virtue given,
Labors for peace—for hope—for heaven.

While at "the Temple's Gate" we stand,
Such work our heart and hand demand,
Till to a higher Rest we rise,—
The glorious Temple in the skies.

The more formal and serious part of the ceromonies being thus concluded, dancing, as stated in the programme, was next in order. This was continued for a couple of hours, when the party repaired to the banquetting room, and sat down to one of those *recherche* and elegant suppers for which the celebrated caterer, Mr. J. B. Smith, is pre-eminently distinguished, and which have placed him at the head of his profession.

"It is seldom," says the Register, "that we see in our Ward such brilliant pictures of sociability and pleasant intercourse as this party presented. About one hundred couples participated. There were some very elegant *toilettes*, but we cannot gossip of them here as we would of a Presidential levee."

CENTENNIAL ANNIVERSARY OF ST. JOHN'S LODGE, HARTFORD, CONN.*

THE 100th Anniversary of St. John's Lodge No. 4, F. & A. M., was celebrated in this city yesterday, March 21st. At 10 o'clock there was a rainy prospect for the procession, but even the very inclement weather did not prevent the Brotherhood from making its appearance at about the appointed time. In the Order which we have for two days published, the Masons proceeded from Masonic to Allyn Hall, where the public exercises took place.

There was an overture by the Germania orchestra; invocation; a solo and chorus from "Creation;" and then Rev. Bro. Asher Moore, of this city, read a historical sketch of St. John's Lodge. The first charter, which is lost or mislaid, was dated 1762. The first Master of a Lodge in Hartford was John Fownley. There was but little work done during the year, the first record being under date of January 19th, 1763. At that time the Lodge met at Hezekiah Colyers, and Rt. W. John Fownley then read his deputation from Jeremy Gridley, of Boston, the Grand Master in America. After reading this, he appointed as Senior Warden, Wm. Joseph; Junior Warden, Samuel Olcott; Treasurer, George Caldwell; Abraham Beach, Secretary. The Lodge numbered 21 members at its organization. Its meetings were not held often or regular. The original members are believed to have been reputable and influential citizens of Hartford. Fownley, the First Master, was an Englishman, and his sympathies being with his native land in the war which broke out a few years later, he obtained permission to return to England and did so. Wm. Jepson, the Senior Warden, was a book and drug seller. Abraham Beach, the Secretary, was a jeweller. George Caldwell, appointed Treasurer, appears not to have acted, and Wm. Ellery was chosen to his place. Mr. Ellery lived on Dutch Point, where a street now bears his name. He was the first Postmaster of Hartford, and he received his appointment from Benjamin Franklin, the first Postmaster General of the United States. Samuel Flagg was the host of the old "Flagg Tavern." Among those who frequently visited the Lodge we find the name of Israel Putnam. Among the Masters of the Lodge may be named Thomas K. Brace; S. G. Goodrich, of "Peter Parley" fame; Col. James Ward; Dennison Morgan, and Henry Perkins. Among the members are the names of John Chenevard, Oliver Wolcott, a signer of the Declaration; Joel Barlow, the early poet of Connecticut, and Samuel Tudor. The Bible which still lies upon the altar of the Lodge has this inscripition:

"This Book belongs to the Lodge of True and Accepted Masons at Hartford. Ex dono Fratris.

Andrew Thompson, July 28th, 1763."

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* From the Hartford Courier, March 22d.

The Lodge held its meetings, first, at Hezekiah Colyer's until June, 1763. From that time until February 22d, 1769, at the sign of the Black Horse, where the United States Hotel now stands. From that, to Flagg's Tavern, where the Universalist Church is located. In 1783 at Bull's Tavern, located on Main street at the point now occupied by the beginning of Asylum street. Thence to the Morgan Coffee House, afterwards called the Exchange Hotel. Thence to Olmsted's Hall on Main, corner of Pratt; thence for a few irregular meetings, over Franklin Market; thence to Denslow's Hall, in the old Connecticut Hotel building; then returned to Olmsted's Hall, and finally took possession of the present Hall in Sisson's building. The work of the Lodge has not always prospered. In the days of the revolution it was altogether suspended. From 1769 to 1779 it has left no record whatever. There have been more than 800 members, of whom about 300 are now living.

An original ode, composed by Rev. Bro. John F. Mines, was then sung, to music arranged by Bro. Jas. G. Barnett. This was followed by an Oration, delivered by Rev. Bro. J. M. Willey of Bridgeport. The subject treated upon was Masonry, of course. It was an earnest refutation of many popular charges, and a reply to many popular objections brought against the Order, as well as a zealous eulogy of the fraternity of the Square and Compass. The oration was attentively listened to, notwithstanding its exceeding great length; and though the speaker was often interrupted by applause, he received none more enthusiastic than that given in reponse to his eloquent tribute to women.

"The Level and the Square," words by Bro. Robert Morris of Kentucky—music by Bro. Wm. J. Babcock—was then sung by the Beethoven Society.

The Poet was the Rev. John F. Mines, the genial, *bon homme* chaplain of the Second Maine Regiment, who has been, for a few weeks, resting from his captivity at Richmond, previous to resuming his duties in the field, for which he leaves to-day. The subject was, "A Song of Light," and in it he shows the contrasts between peace and war, and represents that each has its heroes. That it was very acceptable, the audience evinced by prolonged applause, and individual congratulations which were afterwards bestowed.

An original Hymn by Mrs. Sigourney, adapted to "Old Hundred," and a benediction, closed the exercises in the Hall. The Brothers and guests partook of a collation, immediately after the exercises closed, the table being supplied by Rockwood, of the United States Hotel (which is the same as saying that it was abundantly and well set out.) The collation over, the procession formed again, and marched to the Masonic Hall.

The ball in the evening was the event of the season. In speaking of what this would be, during the past fortnight, did we tell you that all the "beauty and chivalry" of the town would be present? Did we say that the hosts of the Allyn House would set such a table that it *never* would be forgotten? Did we prophecy that the Germania Band would manage to get the tallest kind of music out of all sorts of instruments, which, like the fiddle in the story, made everybody dance, whether they would or not? If we did, was it more than truth? All these, and more, fulfilled the prophecy.

The company comfortably filled the hall. The dresses were generally rich and showy, but no attempt was made at fancy dress or costume. The tables were filled with ornamental and decorative edibles, constructed in a manner which must have exhausted the skill of the cuisine, in its endless variety. The music was good enough, but some difficulty was experienced in the first of the evening, by the want of a prompter, who was supposed to be engaged, but didn't understand the contract. Many prominent Masons from abroad were present.

GRAND ENCAMPMENT OF THE U. S.

THE GRAND RECORDER.

In consequence of the death of Sir Samuel G. Risk, of New Orleans, who at the last Triennial Conclave of the Grand Encampment of the United States, was elected Grand Recorder, the Grand Master, Sir Benjamin B. French, has by virtue of the power vested in him by his exalted office, appointed Sir Knight John D. Caldwell, of Cincinnati, Ohio, to fill the vacancy thus created.

The letter of appointment reads as follows:—

IN HOC SIGNO VINCES.

Benjamin Brown French, Grand Master of Knights Templar of the United States of America.

To all the Sir Knights of the Valiant and Magnanimous Order of the Temple, *Greeting*:

Know ye, That in consequence of a vancancy in the office of Grand Recorder of the Grand Encampment, of the United States, I do, by the power in me specially vested by the Grand Encampment, hereby appoint our Trusty and well-beloved Sir Knight and Frater, John D. Caldwell, of the City of Cincinnati, in the State of Ohio, Grand Recorder of the said Grand Encampment, having full confidence in his Integrity, Honor, Ability, and good judgment to perform the duties of said office.

To have and to hold the same until the Grand Encampment in Triennial meeting assembled shall elect his successor, and such successor be installed.

Given under my hand and seal, at the City of Washington, this twenty-first day
[L. s.] of January, Anno Domini 1862, Anno Ordinis 744.

B. B. French.

THE BUSINESS SECRETS OF THE LODGE.

The Grand Master of the Grand Lodge of Iowa, in his address before that Body at its last annual communication, has the following judicious suggestions, which we commend to our Brethren generally:—

Before dismissing this topic it may not be improper to add, that some very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case that the candidate's qualifications are made the subject of discussion in open Lodge both prior and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection, and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate, every Brother should in silence yield implicit obedience.

While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even a right to make known to another how he has or how he designs to vote. It is the duty of every member, silently and patiently, to await the result of the ballot, and when that is announced, there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligations. I believe the true doctrine on this point to be, "Let not thy right hand know what thy left hand doeth." I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular, will remove all cause of complaint and avoid much contention and strife.

MASONIC BURIAL.

Mr. John Warner, of Kenduskeag, Me., a member of the Second Maine Regiment in Virginia, who was accidentally shot in camp, February 24th, was buried at Kenduskeag on Friday last by the members of Pacific Lodge of Freemasons, of which he was a member. His remains were embalmed at Washington, and enclosed in a beautiful coffin, with the Masonic insignia upon it, and forwarded to his family at K. at the expense of the Masons in his regiment. The fact of his being a Mason was discovered from a communication from the Secretary of Pacific Lodge found upon his person. It was estimated that a thousand persons attended his funeral. A highly appropriate sermon was preached by the Rev. Mr. Robinson, pastor of the Baptist Church, of which Mr. Warner was a worthy member. The Masonic Burial service was performed by R. W. Lewis Barker, acting Master of the Lodge. As an interesting part of the ceremonies, the following original stanzas by David Barker, Esq., a member of the Lodge, were read to the Brethren on the occasion:—

John Warner's Not Dead.

Why mourn you—the Craft?—for John Warner's not dead,
Though his body lies pulseless and still,—
That missile which forced its fierce way through the head,
No *real* John Warner could kill.

John Warner's not dead—though the casket is dumb,
But has gone on a mission of love,
With his Compass and Square—with his Level and Plumb—
To his Work in the Grand Lodge above.

John Warner's not dead—but will often return,
And oft in *our* Lodge will appear,
And o'er his cold ashes which lie in the Urn
Will whisper the Word in our ear.

John Warner's not dead—By each hope in my breast
I would swear on this spot where I stand,
That since the last sun sank in silence to rest
I have felt the Strong Grip from his hand.

MASONIC CHIT CHAT.

Generous.—St. Andrew's Lodge of this city, at its last Quarterly meeting, generously voted the sum of *One Hundred Dollars* for the relief of the widows and orphans of the fishermen of Gloucester, lost at sea in the great storm of last winter. We understand that not less than *seventy widows*, and more than *one hundred and forty orphans* were made by that terrible event.

☞**Hon. Archibald Bull.**—We are happy to learn, as we do from Br. Case, who recently visited this Ill. Br. at his residence No. 23 West 16th St. New York, that he is in good health, having recovered from he cancer which nearly brought him to the grave. Judge Bull is engaged in his profession, practising law. His office is 335 (Moffatt's Building) Broadway, N. Y.

☞*Godey's Lady's Book for April* is perhaps in its text and illustrations one of the richest and most beautiful numbers of the series. "Ask for it, Nanny," is a perfect gem of an engraving, and the fashion plate of seven figures can scarcely be excelled. The other embellishments are in keeping with them, and the text is made to correspond. No lady can afford to do without this popular and excellent Magazine. L. A. Godey, Philadelphia is the publisher.

☞The Grand Encampment of Vermont having withdrawn from its connection with the Grand Encampment of the U. S., the M. E. Benj. B. French, Grand Master of the latter Body, has issued a decree, prohibiting all intercourse with the Encampments of that State. The document reached us at too late a date for publication the present month.

☞The Grand Commander of the Grand Encampment of New York has recently decided that it is not competent to transact any business, except, of course, that of conferring the degree, in a Council of Knights of the Red Cross; and on this ground he dismissed an appeal as irregular.

☞The annual communication of the Grand Lodge of Maine, will be held at Masonic Hall in Portland on the 6th instant, at 9 o'clock A. M.

Orient Lodge. This new Lodge having been working the usual time under a Dispensation at South Dedham, was duly constituted and its officers were publicly installed by the M. W. Grand Master, on Tuesday the 18th ult. The new Hall, which is well fitted up, and with its adjoining apartments, is in all respects well adapted to the purposes for which it is required, was Dedicated in the afternoon, at which time the Lodge was constituted. In the evening the installation took place, in the presence of the ladies of the Brethren, and as many other visitors as the room would accommodate. The ceremonies were impressively performed and all present seemed to be interested in them. An excellent collation was generously provided by the ladies, thus evincing their respect for the Institution. Our hope is that they may never find occasion to think otherwise than favorably of it, or any of its members.

Mt. Horeb Lodge—South Dennis, Feb'y 5th, 1862. On the 18th of Dec. the following Brothers were installed as officers of Mount Horeb Lodge West Harwich, for the ensuing year:—

V. B. Nickerson, W. M.; E. F. Taylor, S. W; J. B. Baker, J. W.; Anthony Kelly, Treasurer; M. S. Underwood, Secretary; J. K. Baker, Jr., S. D.; O. C. Baker, J. D.; A. K. Chase, Mar.; E. G. Doane, Chaplain; I. S. Baker, S. S.; B. C. Sturgis, J. S.; Elisha Mayo, Tyler.

The Installation services were conducted in a manner highly creditable to those who participated in their performance, and the condition of the Lodge both as regards the character of its work, and its success is highly prosperous.

At nearly all our communications for the past year we have had some work, but while we are glad to receive worthy accessions, to our Lodge, we are (or should be at least,) more desirous that the Brethren should faithfully discharge all the duties their Masonic obligations impose upon them; for we are only truly prosperous when we are truly faithful. M. S. U. *Sec.*

THE
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OUR COUNTRY'S CRISIS.

THE DIGNITY AND DUTY OF MASONRY.

To say that we, the Americans of 1862 and Masons of 5862, have been placed by Providence in the greatest, most solemn era through which humanity has yet been doomed to pass, would be but a weak and common place assertion. No one endowed with even a moderate share of intelligence, and knowledge of history, can fail quickly to perceive that the sad and sanguinary struggle in which we are engaged, is not a matter which concerns the political Present and Future of America only—vast as even that field alone would be—but one that must exercise a mighty and momentous influence upon the progress and happiness of humanity at large, and the after-fate, for freedom or for servitude, of countless generations of men of every race. It is not alone or chiefly on account of the intimate and important business relations between the Old world and the New—however great and weighty these may be; nor is it from any deep and powerful sympathy in the struggles, sufferings, defeats or victories of men of kindred race, that the politicians and statesmen of Europe have been keeping so close and keen a glance upon the progress of the Civil War, by which our beloved country has been for the last year, and yet is, distracted, torn and bleeding! It is, we are all well aware, because they have from the first seen in this struggle the life-and-death trial of Democratic government; and, while the friends of progress and rational liberty have been looking on with anxious and mournful, but not desparing, hearts—still cheering themselves even in the darkest hour by fostering their faith in the divine principle

"Magna est Veritas et prævalebit,"

the upholders of tyranny and absolutism have been hugging with fond delight the hope that the contest was to end, and that soon, in the destruction and death of the Liberty they hate and fear. The tone of many of the most prominent of the Foreign Journals and Reviews in the service and pay of divine-right absolutism, has clearly demonstrated the existence of these feelings; nor have many of them hesitated to address to the People of America, though in a somewhat altered form, the warning once sent from heaven to the haughty Mede, "*Mene, Mene, Tekel, Upharsin,*" which, in their version reads, "Thou hast failed, O American Democracy, in thy great experiment. Thou hast been found wanting in that stability, union, and executive power, without which no form of government can be pervadingly good, or permanently useful, and therefore thy fall, and the fall of the cause of popular freedom hath been decreed!" For a brief time, while America stood amazed and horror-struck at the unnatural and unprovoked rebellion of her misguided Southern sons, the course of events was such as to seem in some degree to justify these malignant anticipations and triumphant taunts. As the news of each of the earlier successes of the misguided secessionists was borne across the Atlantic, the triumphant exultation of Tyranny and Toryism rose higher and higher, and found vent in louder and less equivocal tones; while the friends of America and Freedom could but fall back, with drooping heads and depressed hearts, upon the support of their great Faith-principle, that the God of Right and Truth would not in the end permit the cause of those principles to be overcome of Evil and of Falsehood: that however He might see fit in His wisdom and equity to allow America, in atonement of former pride and forgetfulness of Him, to drink some little draughts of the cup of anguish, it would be for her correction, not for her destruction, and that eventually His power would declare itself on her side—on the side of Freedom, Truth, and Honesty. Nor did this Faith-support prove a false or weak one! Scarcely had the last tidings of Union reverses reached the shores of Europe, when they were followed, in rapid and startling succession, by the accounts of the marvellous rising of a whole people, as if by one spontaneous impulse, in defence of the Constitution and the Flag of their Country; and of the unerring evidences of their earnestness exhibited by every deed and sacrifice by which the truth and patriotism of man and woman can be tested! It is not yet thirteen months since the North was astounded by the announcement of the attack on Fort Sumter, and the dishonor done by unworthy sons to their country's flag; and within those less than thirteen months what has, or, rather, what has *not* been accomplished? Passing by even such great and memorable successes as those of the battles of Fort Donelson, and the Mississippi, and Pittsburg, *cum multis aliis*, what age or country of the world, from the time when our first parents

"To the place
Repairing, where He judged them, prostrate fell
Before Him reverent: and both confessed
Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek"—

has witnessed any spectacle even approaching in historic majesty and grandeur to that which is presented by the Union Camps this day, filled as they are with nearly one million of brave men and loyal citizens, doing and dying in defence of Freedom and of Fatherland! And this, not forced into the field by compulsion, nor led thither by evil hopes of plunder and of gain, but simply impelled by their own strong sense of duty, and unselfish love of country, to relinquish all the comforts and delights of home, and the profitable pursuits of peace, to defend the bright heirloom of Liberty, won for them by the sufferings, and struggles, and life-blood of their forefathers, that so they may hand it down whole and uninjured to their posterity: their every act illustrating the poet's war-cry—

Heroes! to the combat fly,
Proud to struggle, blest to die!
Go! Should death your efforts crown,
Mount the pinions of renown!
  Go, tell our sires
  Their daring fires
Glow in our lofty souls till life expires!"

Assuredly it was in the very spirit of those thrilling words of the Irish poet, that Lyon and Winthrop, and all the other patriot-martyrs—alas! already too great a company!—who have already offered up the oblation of their noble lives on the Altar of their country's cause, lived, and fought, and fell, in the very vigor and bloom of manhood, and the spring-time of life's happiness and joy! Such a spectacle as this grand national army of Freedom's voluntary champions, with all the deeds of heroism performed collectively and individually by its members, *never* has been witnessed in any former age or country; and, amid much that still tends to cause anxiety, we derive no little comfort from the sight, both in regard to our country's future fate, and to that of the progress of humanity in general; for we cannot but believe that the cause which has given birth to so grand and unprecedented a phenomenon is destined not only to be triumphant, but to effect a vast and radical change in the political destiny of mankind. It would be presumptuous folly to speculate too confidently on the final issue of this dire struggle even now, when the end seems to be approaching. Rather does it become us, while manfully endeavoring to do our duty, to await with patient reverence the final award of the Great Architect of the Universe, and Almighty Ruler and dispenser of Peace and War. But certainly so far as the Present and recent Past can supply criteria by which to form an augury of the Future, there is every reasonable ground for anticipating a complete and not distant triumph of the Union arms. If this anticipation be realized, it will, as we have said, be a cause for rejoicing, not merely to the loyal citizens of this Republic, but to every man and woman throughout the civilized world to whom Freedom and Progress are dear, and Tyranny, political or social, is hateful. It will, in fact, be the triumph of Democracy on the political battle-field of the world at large. And, in this event, which certainly seems to us very probable, how grand, how august will our country rise from amidst the turmoil, din, and battle-storm, which now resound so dissonantly across her plains and along her lately peaceful valleys!

It has often been brought by foreigners as a charge against our countrymen, that the latter have been on all and every occasion, in season and out of season, so forward to sing the praises of America, and of all things American, with little regard to the national sympathies of their hearers; and the charge, we confess, has, to a very great extent, been far too true. One of the good results of the trials through which we are now passing, will, we trust, be the correction of this very fault, by the substitution of a manly sobriety of thought and expression for this foolish and vain-glorious demonstrativeness of national and personal vanity. Whatever the result of the war, our country will have made so momentous a volume of history, and her citizen-soldiers will have performed deeds of heroism on so grand a scale, that, besides being sobered and solemnized by the many mournful associations inseparable from a Civil War, they will feel calmly conscious, that American energy stands in need before the World of no offensive self-assertion. The events even of this present year will remain to many an after-age a lofty and enduring monument—

"Monumentum ære perennius"—

of the patriotism, virtue, and valour of their sons. It is in a far different spirit, that we would urge our Brethren to rise to a full conception and realization of the increased dignity and duty that must accrue to our ORDER, in connection with the august and prominent position which our country seems destined thus to acquire. If, as we believe will be the case, victory shall crown the Union cause, then America, undoubtedly, will be hailed by the world's united voice, as the successful Champion of popular freedom, and the inaugurator of a new era in the political history of mankind. Henceforth the Democratic Principle of self-government, which has only existed on sufferance in Europe, and here has been, by

its enemies at least, regarded as only in a probationary state, will assume its rightful and hard-won position at the head of the world's political systems.

We have endeavored to show in recent articles the wide and important sphere of duty which is presented to Masonry by the events of this war. Its termination, by the final overthrow of the Rebellion, will be exactly the point, however, at which, beyond every other, the healing influences of Masonic charity will be exercised with the most beneficial effect. A deep shadow of mourning will still rest over the land, even in that hour of restored Union. In many a home, alas! both of North and South, there will be desolation, and misery and mourning—"Rachel weeping for her children, because they are not!" And sorrows such as these cannot be divested, all at once, of sterner and more bitter feelings. The brooding spirit of revenge will make her habitation in the house of mourning. It would be so at the close of any war, but a Civil War—a war of brothers against brothers—like those diseases, which are more dreaded for the evil effects that follow them, than for their first violent attack—must, from its very nature, leave for a time, more than all others, this heritage of hatred and revenge. Now Masonry is peculiarly and essentially adapted to meet and remedy this evil; and, as we have lately shown, the great progress recently made by our Order, and the high and influential position to which it has just now attained, seem to be nothing less than Providential arrangements to enable it to discharge effectively this noble, patriotic, and truly Christian duty. To the dignity of this call of duty we would have our Brethren one and all, promptly and fully rise. The task of restoring the old bonds of Union; of healing the wounds now rankling in the breasts of Brethren, and of reconciling those, whom the intrigues and ambitious plots of a few designing men, working upon the too ready material of impetuous passions, has arrayed against each other on many a field of blood and death—this task is indeed a most arduous one! But it will bring all the more glory, if successfully accomplished: and, we boldly assert, there is no instrumentality existent amongst us, so well adapted for its performance as that of the MASONIC ORDER, and the practical carrying out of the principles of FREEMASONRY. Our Body at the present moment in these States includes many thousands of earnest, intelligent and influential men. Upon each member of this numerous and well-organized Brotherhood of Love, there rest the solemn vows of Beneficence and Charity—"good will to our fellow-men." What nobler field could possibly be afforded for the practical performance of those vows than this, in which America points to her estranged and alienated children, and bids the Brethren of Mercy—that great MASONIC FRATERNITY, which, ignoring the jealousies and rivalries of section, creed and party, acknowledges no law or principle less holy, broad and generous, than those of Glory to God, loyalty to country, and love to man—come forward and reconcile and reunite them, so that

"Hearts alas! too long estranged
And friends that have grown cold,
May meet again like parted streams
And mingle as of old!"

Let it not be thought that in any part of these remarks we have stepped across the border-land of Masonry into that of politics. We have not done so. There is a broad distinction between party politics and patriotism. Of the former no traces will be found throughout the whole twenty completed volumes of the MASONIC MONTHLY: of the latter, we trust, some marks may be found in every monthly number. We love OUR ORDER, and we love OUR COUNTRY too, and the better Mason each Brother is, the better Patriot will he be; for Masonry's leading end and object is to cultivate and encourage all the nobler and more generous feelings of the human heart. And what feeling is more noble than the love of country? Who, that is worthy the name of man and Mason, does not, with a thrill of generous sympathy, recognize the full force of the Scottish poet's invocation of this elevated sentiment—

"Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my NATIVE LAND?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe, go! mark him well!
For him no minstrel raptures swell:
High though his titles, proud his name,
Boundless his wealth as wish can claim—
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung!"

Ever deeply cherishing this love of country then, as one of the dearest sentiments of the Masonic heart, we are earnestly desirous that our Order should gird itself, as one man, to the blessed and blessing duty that Providence has placed before it. It is not with any view of aggrandizing our Order, or of magnifying its claims, that we thus assert its power to assist most effectively in healing the now bleeding wounds of our country. Solemnly and seriously, as we look around and behold in one quarter the deepening fury of rebellion, struggling to ward off its impending fate, in another the vindictive animosity of a party—not, we believe and hope, very numerous—that would pursue the path of vengeance even to the overthrow of the Constitution and the annihilation of the guilty—amid all this chaotic and contending turmoil of passion, prejudice, false philanthropy, and fanatic folly, we know not where to turn, with a reasonable hope of relief and safety for our country, unless it be to the Ritual and Practice of the MASONIC ORDER. We have had but too bitter proof how vast and terrible an amount of evil could be accomplished by the combined, energetic action of a comparatively small number of evil and ambitious men—and the *secret* of their success is, that they had *marked out a definite object, and were thoroughly in earnest to attain it.* Let us then not be regardless of the hint, but remember the motto—

"Fas est et ab hoste doceri."
"It is right to learn, even from an enemy."

If we, who, as compared with the *instigators* of the Rebellion, are as hundreds to units, will energetically thus band ourselves together for *good*, as they did for *evil*, keeping steadily before us the glorious object of healing those wounds, which *their* suicidal hands have caused, and devoting ourselves actively, heartily, earnestly—*as it is our bounden duty as Masons to do*—to this labor of LOVE, we shall win for ourselves and OUR ORDER the respect of all good men, and the gratitude, not only of United and reconciled AMERICA, but of every friend of FREEDOM throughout the world!

AN INTERESTING INCIDENT.

BROTHER Capt. M., of the Massachusetts Cavalry regiment, now at Port Royal, writes us as follows:—

"A little incident occurred to me awhile since, when out on picket duty with my company, which may be of interest. I was ordered with my whole command, with four days rations in our haversacks, to perform a certain duty; in doing which it became necessary for me to visit a place called 'Spanish Wells,' on 'Calibogue Sound.' To reach it I was obliged to cross one of the many deep Creeks with which this place abounds—but where to find the *Ford* was the difficulty. I was told by the niggers to go here and go there, without being able to get anything definite or satisfactory out of them. But at last I discovered '*an ear of corn*' hanging from a tree on the opposite shore. Thinking of the Ephraimites on the Jordan, and trusting to the significance of the sign before me, I went in at the head of my command. I soon, however, began to fear that I had been deceived, for my horses lost their footing, and my men their confidence in my having found the right place; but as *retreat* was not laid down in my orders, I pushed on, and in the end arrived in safety on the opposite side of the stream. Pursuing our course—jumping ditches and fences, and floundering about through woods and swamps, we finally reached the place of our destination. On inquiring here about the *Ford*, I ascertained that I was right in my conjecture, and had crossed at the proper place, but that the stream was *fordable* only at low or half tide. I ascertained also, that the signal, or *emblem*, was equally true in a more extended sense, for I found at the Wells some *twenty thousand bushels of corn!*—a portion of which, converted into hoe-cakes, served my men that night for supper! On my return I had an eye to the *tide*, as you may well believe. The incident was no less interesting than singular, and if I might be allowed to hazard a guess, it would be, that you could tell, if so disposed, what manner of man he was who hung that '*ear of corn*' near the '*water ford*' in question."

SOLOMON'S TEMPLE.

We have been politely presented with a copy of a very beautifully printed and richly embellished volume entitled—"Solomon's Temple; or the Tabernacle; First Temple; House of the King, or House of the Forest of Lebanon; Idolatrous High Places; the City of the Mountain; the Oblation of the Holy Portion; and the Last Temple; with 21 Plates and 45 Figures, accurately copied by the lithographer from careful drawings made by the Author, T. O. Paine, a Minister of the New Jerusalem Church." From this full title the reader may gather a very correct idea of the general character of the work. We have not found leisure to give it more than a very cursory personal examination, but an intelligent Brother, who has given it more attention, speaks of it as follows:—

"The work contains the most literal and truthful delineation of the Temple, that has ever been attempted. The author has bestowed upon it the most scrupulous and conscientious care, in the minutest details. He has spent years upon it, and he has carefully followed the descriptions in the Books of Kings, Ezekiel and Jeremiah; and has had the plates carefully drawn to represent the details, as well as the general effect, accurately to the eye. To those who have so frequently, in figure, been employed in the construction of Solomon's Temple, this book would seem to have a peculiar interest. And not only as Masons, but as careful students of the Scriptures, we must naturally feel desirous to examine a work, which represents that wonderful structure more accurately to the eye of the examiner than has ever before been attempted."

The work is for sale at the bookstores.

STROLLS AMONG THE WORKMEN.

NO. 11.

Dear Br. Moore—The duties and privileges of Deputy Grand Masters have elicited quite an interest in some of the jurisdictions in this country, and the debates have brought more clearly to view the anomalous position which that officer bears to the fraternity. The subject, however, is not generally understood, as its investigation has been confined, principally, to those whose position in the Order seems to demand a more perfect knowledge of its peculiarities. There are thousands of others, although well acquainted with the ritual, and the leading principles of the Institution, and are familiar, it may be, with the laws and regulations in general practice, and the routine of Lodge duties, who, having no occasion to do so, have never investigated the ancient general rules and their bearings, nor examined the fundamental principles upon which the Institution is based, and which impart to it its present strength and symmetrical form. In filling the various offices in the Grand Lodge, many are necessarily chosen from the latter class, but neither of the subordinate offices has assumed the same degree of importance as that of Deputy Grand Master; and none possess so weak a basis for such a position. Many of those who have occupied the office, have seemed scarcely to comprehended the relative position they held to the Grand Master and the Craft, nor the true significance of the office to which they had been chosen. Flushed by their advancement, they were inclined to ignore the idea of the *supreme* and *indivisible* functions peculiar to the Grand Master's office. We are indebted to the indiscretions of such, whose erroneous exercise of authority has produced bitter and acrimonious feelings, in some instances, for a more critical examination into the origin and characteristics of the office, and which has resulted in the curtailment of their *undefined* privileges. It is a pity that the details of these investigations are not in a form more accessible to the Brotherhood.

At one time Committees on Foreign Correspondence bid fair to be the medium for communicating to the Craft the principal features of the mooted points in Masonic jurisprudence; but these reports have become so ponderous that it is a matter of impossibility, in many instances, for the bodies to which they are reported, to find time for their proper consideration. They are often extended to an unreasonable length; too much space is occupied with personal compliments and reciprocatory acknowledgments. That admirable tint of modesty which throws *self* in the shade, loses its freshness by continued neglect. Instead of sharing the honors received, with the body they represent, it often occurs that the chairman of these committees not only takes the credit belonging to himself as chairman, but openly assumes the whole responsibility of the sentiments therein avowed. Doubtless this assumption is sometimes forced upon him in consequence of the inability of the Grand Lodge to investigate the subjects and propositions discussed. Were the documents of a readable length, however, their sentiments might have the sanction of the Grand Lodge, and would then carry with them the weight and importance which attach to a deliberate act of a Grand Lodge. As it is, they possess no force but that which may be imparted to them by the eminence or position which the writer himself occupies, and is, after all, *but the opinion of one individual.* The means afforded every Mason for acquiring Masonic knowledge, were never greater than at the present day. Works of the most elaborate and intellectual character are in the possession of the fraternity, and although many of them are not within the reach of every Brother, the means afforded by our periodicals supply their place to a great extent, and give increased facilities for the acquirement of Masonic knowledge. Many of the subjects in which the Brethren feel a lively interest, are found in the reports herein referred to, and which, but for their length, might be conveyed to the Craft through the medium of these valuable periodicals. Through this channel they would be more profusely disseminated and become accessible to the masses.

But I am indulging too long in this digression. I have no doubt that many of our Brethren are deceived in their impressions regarding the duties and prerogatives of a Deputy Grand Master. Indeed, oftentimes the officer himself is deluded into the belief that he possesses the inherent rights of a Grand Master by virtue of his office. This opinion is erroneous. According to *our present* organization, he occupies a position but one degree removed above a Senior Grand Warden, and has no more right to assume the prerogatives of a Grand Master than has the Grand Warden, unless by a special regulation, which may be enlarged or circumscribed, according to the necessities of a jurisdiction. A Deputy Grand Master possesses no inherent rights. The office is of modern origin, and created for the convenience and assistance of the Grand Master. Of course his acts are lawful while in the performance of any duty under the authority of the Grand Master, either special or general, and so would be the acts of any other Grand Officer, when under the same instructions. The modern constitution of Freemasonry makes him the next successor in turn to the Oriental chair, in case of the death, absence or inability of the Grand Master, or a vacancy in the office. His proximity to the highest office in Masonry leads many erroneously to suppose him to be an integral part of the executive department of the Masonic government. There is no point in our general government more clearly set forth than that which defines the duties and position of a Deputy Grand Master, nor is there any about which there is such misapprehensions. The subject, however, is narrowed to an obvious limit, and may be contained in a nut shell. In every case where his duties and privileges are not particularly mentioned, in the local regulations, he has no powers except such as are especially imparted to him by the Grand Master.

Although it may be customary, it does not follow that it is obligatory upon the Grand Master to select the Deputy for the performance of an official act, nor would its execution be any more effective than if performed by any other Grand officer under his direction. I am clearly of the opinion that the powers of a Grand Master cease only with his death. His duties may be performed by others, if he is at any time unable to perform them himself; but wheresoever he may be, or in whatever circumstances he may be placed, his authority as Grand Master remains unimpaired. I can, however, imagine a case in which it would be in the power of the Craft to depose a Grand Master.

My object in making these reflections is to call the attention of the Craft to the

position they give to a Deputy Grand Master, by making this office an elective one, and also that we may receive the benefit of the labors of those of our Brethren who have sufficient leisure to give the subject a more careful investigation. Had I the time and the facilities for the undertaking, these articles are necessarily too short to admit of a proper discussion of the subject; consequently I can do but little more than advance an opinion, leaving to others the task of testing its orthodoxy. A committee on Masonic jurisprudence of the Grand Lodge of Virginia reported a most valuable and interesting document, setting forth the origin of the office of Deputy Grand Master, and expressing its opinion in the shape of a resolution, to the effect, that the office should be discontinued. They propose to meet the case of a vacancy in the office of Grand Master in the following manner: viz. "Resolved, that in case of death, resignation or permanent disability of the Grand Master, the person or officer indicated as his successor by election or law shall be duly installed in like manner before entering upon the duties of Grand Master." In connection with this subject the committee say: * * * * "The Masonic question which presents itself in connection with this investigation is, can the Deputy Grand Master be invested with any *quasi* installation which would constitute him Grand Master? If this were done, it would only be by creating a degree in Masonry to be called the 'Past Grand Master;' for, as it is evident there cannot exist, Masonically speaking, two Grand Masters of the same Grand Lodge jurisdiction at the same moment, at this day; and by 'this day' we mean since 1717, or the year when the first constitutional Grand Lodge was solemnly constituted, without the interposition of regal authority. From time immemorial, in all Kingly governments, the incumbent of the throne, when a Mason, was Grand Master of the Craft, by royal prerogative, so acknowledged in Masonry, and so proclaimed in history; but as all their time was occupied in matters of pressing state emergency, as war, politics and religion, each appointed his Deputy, who thereupon became, and assumed the title of Grand Master of the Lodge of working Masons, with his Wardens under him. He was therefore, Deputy of the King for certain purposes, and as such, Grand Master of the Lodges, not Deputy Grand Master. * * * * When the Colonies imported Masonry into America, being subjects of the King of that government from whence they obtained it, and in many instances availing themselves of the services of Deputy Grand Masters appointed for the purpose, it is not a matter of surprise that in their organization they adopted the Masonic anomaly of Deputy Grand Masters, also appointed by their Grand Masters. But when Republican America, the genius of whose government is utterly opposed to all sinecures, and repudiates all honors at second hand, came together to form Grand Lodges of Free and Accepted Masons according to Masonic rituals, we may be excused for expressing some little astonishment that they did not repudiate this off-shoot or water-spout upon the body of Masonry." * * * *

I cannot say that I am prepared to go to the extent proposed by our enlightened Brethren in Virginia, in abolishing entirely the office of Deputy Grand Master. Taking the conservative ground, I should prefer continuing the office, and permit the Grand Master to fill it by appointment at his option, should occasion arise requiring the services of such an officer. He can then give him either a special or general commission, removable at pleasure. The office would then be what it was originally intended to be, and what its title indicates it should be, viz: "one that transacts business for another, a lieutenant, a viceroy, one sent on an especial mission." If he is appointed to the office by the Grand Master, and not placed there by election, he would then be absolutely and *de facto* his agent. Upon a critical examination of the subject, there appears to be an inconsistency in *creating* an elective officer with such a title. Taking the Master Masons' Lodge as the standard, which must be, of course, coeval with the existence of Freemasonry itself, and which can be safely identified with "Ancient Craft Masonry," we find no such officer as Deputy in the Lodge. In many of the jurisdictions the business of the Grand Lodge is transacted in the Master Mason's degree. There being no officer in a Master Mason's Lodge of that grade or title, the presumption is that none such can be lawfully created who would supercede either of the officers of the Lodge in their inherent right of succession to the chair during the temporary absence of the first presiding officer. The fact of prefixing "Grand" to the title of the Lodge, and its officers, cannot change the character of the one, or the rights and privileges of the other. If a Grand Lodge opens in the Master Mason's degree, it is *bona fide* a Master Mason's Lodge, and only such officers as are peculiar to the Lodge, can properly be recognized.*

Yours, truly and fraternally, D.

CONDITION OF MASONRY IN MASSACHUSETTS.

[From the official Reports of the District Deputy Grand Masters, made to the Grand Master in December, 1861.—Continued from page 177.]

FOURTH DISTRICT.

Blackstone, Dec. 31*st*, 1861.

To the M. W. WM. D. COOLIDGE,
Grand Master of Masons in Massachusetts—

DEAR SIR—The time for which I was appointed District Deputy having expired, I herewith present you a brief statement of the condition of the several Lodges composing the Fourth Masonic District; all but one of which I have visited, one or more times, during the year; and am pleased to report progress in all of them.

Montgomery Lodge, Milford; *Olive Branch Lodge*, Millbury; *Solomon's Temple Lodge*, Uxbridge, and *Blackstone River Lodge*, Blackstone, are all harmonious, and perform their work in conformity to the standard adopted by the Grand Lodge.

Franklin Lodge, Grafton, although I did not have an opportunity to witness the conferring of the Degrees when making my annual visit to this Lodge, yet should judge from what I saw, that they did their work well.

Webster Lodge, Webster, this Lodge has made some improvement in the work and lectures during the year. I also notice great improvement in the Records, and they are now neatly and correctly kept.

Oxford Lodge, Oxford, although being the youngest chartered in the District, (this being the first year it has worked under a Charter,) I am happy to say is one of the best in this District, and has, during the past year, admitted to Masonry, men who will reflect honor upon the Fraternity.

The Lodges that compose this Masonic District are mostly located in Manufacturing villages, and their prosperity has been materially affected by the troubles which have unhappily existed in our nationalaffairs. The number of candidates initiated in the seven chartered Lodges, during the past year is fortyeight, a decrease of thirtysix from last year. I have, during the year, granted two Dispensations for the conferring of Degrees in less time than is required by the Constitutions of the Grand Lodge. Thanking you for the honor conferred in appointing me to the office of District Deputy of the 4th Masonic District.

I remain, truly and Fraternally yours,
DANIEL W. TAFT.

FIFTH DISTRICT.

M. W. WM. D. COOLIDGE,
Grand Master of Masons in Massachusetts—

DEAR SIR AND BROTHER—Another Masonic year having closed, it becomes necessary that I should present for your consideration a Report of the condition of the Lodges composing the Fifth Masonic District.

There has been no material changes in the Lodges during the year. Sixty-eight have been initiated by the chartered Lodges in the District.

Plymouth Lodge, at Plymouth, of which I had much to encourage me a year ago, has not attained that position in Masoary of which it then gave promise. Misfortune seems to attend them; the Brother selected by the Lodge at that time as its Master, was one who it was thought would honor the office, harmonize the Lodge, and improve its work, but unfortunately the Brother did not give that attention to his duty which the interests of the Lodge demanded, consequently the members lost interest; the meetings were thinly attended, and but for the exertions of a few would have ceased entirely. What the final result will be, time alone will reveal. With this exception, harmony prevails throughout the District, and I hope that ere another year has passed, that this may not be an exception.

Early in the year, by your permission, a Lodge of Instruction was formed in the District, under the honored name of *Paul Dean Lodge of Instruction*, for the Fifth Masonic District. It has been under the instruction of Brother Nourse, Senior Grand Lecturer, and has been the means of improving the work throughout the District.

I have visited all the Lodges in the District, with the exception of Orient

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*We do not of course hold ourself responsible for, nor do we wish to be understood as concurring, in all respects, in the views adduced by our intelligent correspondent, though his opinions are generally conservative and sound, and always stated with great candor and clearness.—*Editor.*

Lodge, at Dedham, under Dispensation, once, at least; some of them several times. My intercourse with all the Lodges has been very pleasant. I have been kindly received at all times, and I very much regret that I feel it my duty to decline a reappointment.

Thanking you for the honor I have received,
I remain, respectfully and Fraternally, yours, Z. L. BICKNELL.

SIXTH DISTRICT.

Worcester, Dec. 16, 1861.

To the M. W. William D. Coolidge, *Grand Master of the Grand Lodge of Massachusetts—*

Dear Sir and Brother—In conformity with my duty, I herewith present you my Report as D. D. G. M. for District No. 6.

I have visited during the year all the Lodges in the District, and have aimed at a faithful inspection of their work. With the exceptions mentioned in the following references to one or two of the Lodges, the Institution has lost none of its ancient interest; and both in the zeal of its older members, and in the character of its initiates, gives abundant assurance of future usefulness and progress.

Morning Star Lodge, at Worcester. This ancient Lodge, whose Charter dates back to 1793, has now ninetyeight members, and has initiated fourteen during the year. The meetings of the Lodge have been well attended; the officers diligent and faithful, and the work animated, correct and impressive.

Middlesex Lodge, at Framingham. This is also one of the oldest Lodges in the State, having held its regular monthly communications continuously for sixtysix years. Its working efficiency has, I think, improved since the last annual report of its condition was made, and the degrees are now conferred with care, and a good degree of accuracy. The Lodge has forty members, and received five initiates during the year.

Meridian Lodge, at Natick. This Lodge is not in so favorable a condition as would be desirable. There continues to be a want of harmony, and the Lodge appears to be in a depressed state, but I am assured on the part of a portion of its members, that an effort shall be made to heal their differences; that the meetings may again become interesting, and the Lodge again prosper as it has done heretofore. It has fiftyone members, of whom three were admitted the present year.

Mount Zion Lodge, at Barre. This Lodge with a membership of fiftythree, has initiated but three during the year. The members are of excellent character, and have maintained a good degree of interest in their Lodge under difficulties which few others have had to encounter. They are widely scattered, two-thirds of them living several miles from the place of meeting. They are somewhat deficient in the work, and the services of a Grand Lecturer would be acceptable to them, and I have no doubt would add to the prosperity of the Institution in this part of the jurisdiction.

Quaboag Lodge, at Warren. This Lodge, though smaller than many of those around it, is in a healthy and prosperous condition, and its work has been favorable and satisfactory. It has thirtynine members, and has received an addition of seven the present year.

Trinity Lodge, at Clinton. This is one of the best Lodges in the District. It has forty members, and this year has initiated six. Their work is accurate and praiseworthy. Some of its best members were among the first to respond to the call for troops, and one of them, at least, Capt. Henry Bowman, Past Master of the Lodge, is now a prisoner in Richmond. May he soon be released to share in the speedy triumph of our arms, and to enjoy the well earned rewards of peace!

Montacute Lodge, at Worcester. It is hardly necessary for me to speak of this Lodge in detail, it has recently been honored by a visit from yourself and others, representatives of the Grand Lodge. The prominent event in its history, next to the granting of its Charter, was the recent dedication of its new hall, in which you did them the honor to take an active part. You had occasion to notice something of the interest which its officers and members manifest, and the promise they give of making it "a well deserving pillar" of the Order. It received fourteen initiates the present year, and has now a roll of seventyseven members.

United Brethren Lodge, at Marlborough, has fortyfour members, and admitted twentyone during the year; the largest number received by any single Lodge in the District. The work is of a very creditable character, and much zeal and spirit is manifested by the members. Several belonging to this Lodge are now absent in the army.

Quinebaug Lodge, at Southbridge. This is the youngest Lodge in the District. It is located in a pleasant and flourishing village, and enjoys the respect and confidence of the best class of its citizens. It has a membership of thirtyfive, and returns twelve new initiates. Both this and the preceding Lodge have abundantly rewarded the confidence of the Grand Lodge in granting them Charters, and I have no doubt they will prove to be among the most valuable branches of the Fraternity in the Commonwealth.

There have been made during the year eightyfive Masons in the District, and the several Lodges have contributed $309 to the treasury of the Grand Lodge.

The usual watchfulness and prudence have been shown in the election of candidates, and I am sure the interests of Freemasonry will not suffer in the hands of those who have been admitted to its rites and privileges. In several instances, for good and sufficient reasons, I have granted Dispensations for conferring degrees in less time than the constitutional requirement—the candidates being considered worthy, and their imperative departure for the seat of war, with the regiments to which they were attached, rendering the exception in their favor at once advantageous to them and to the interests of the Fraternity wherever they may be called.

In closing this Report, I desire to acknowledge the courtesy and kindness which has been uniformly accorded to me in visiting the various Lodges in the District, and to bear testimony to the respect and loyalty which they all cherish to the Grand Lodge, as the ultimate and supreme authority in all matters relating to Masonic jurisprudence. Grateful for the distinction you have conferred upon me, I remain, respectfully and Fraternally yours,

HENRY GODDARD, *D. D. G. M. 6th District.*

EIGHTH DISTRICT.

M. W. G. M. Wm. D. Coolidge,

Dear Sir and Brother—Though but recently called by your appointment to the office of D. D. G. M., made vacant by the death of our lamented R. W. Bro. Baxter, I have succeeded in visiting every Lodge committed to my supervision. I found them united, harmonious in spirit, and manifesting a good degree of interest in our cherished Institution. Most of them have done but little work the past year, owing mainly, no doubt, to the troubled state of the times; but still their "fervency and zeal" seem not to have sensibly diminished. With *King Hiram Lodge*, I had but little acquaintance—it being fifty miles distant—and therefore was unable to judge of its condition as compared with that of former years; but its appearance and work were such as to do credit to the oldest Lodge in the District. The same may be said of *Union Lodge*, Nantucket; *Fraternal Lodge*, Hyannis, and *Mount Horeb Lodge*, West Harwich. In each of these Lodges there is a spirit of harmony and of active interest which fully sustains their former good reputation, and indicates a sound, healthy condition.

De Witt Clinton Lodge, Sandwich, I visited, under very unfavorable circumstances of weather and travel, and only a very few members were in attendance. But from my intimate acquaintance with the Lodge in the past, and from the known zeal and interest of the Master and many of the Brethren, I have no doubt they still maintain their former standing of credit to themselves and of honor to the Fraternity.

Of *Marine Lodge*, Falmouth, I have to say, with no little pleasure, that a very marked change has been wrought for the better. This Lodge heretofore has been seriously deficient in Masonic knowledge, but during the past year the Brethren have evidently given themselves in earnest to mastering the work; and the result has been a very great improvement. Judging from their familiarity with the Lectures, and other evidences of their proficiency, they will compare favorably with most of our Lodges; and by continued effort and perseverance they will in time attain a perfection of work not surpassed by any.

Martha's Vineyard Lodge, Holmes' Hole, is young in date of Charter, but in a highly prosperous condition, and has done a large amount of work the present year. On the evening of my visit they fortunately had a candidate for the third Degree of Masonry, which gave me an opportunity to witness the manner of their work. And I do not hesitate to say, that for correctness, promptness, and impressiveness, it was not to be excelled by that of any Lodge within the District. They are entitled to great credit for their diligence and effort in perfecting themselves in the knowledge of Masonry; and for their active interest and devotion to the Institution, which give promise of its becoming one of the most prosperous and best working Lodges in the State.

Pilgrim Lodge, South Harwich, is another young, but prosperous Lodge, whose members are zealous and actively interested, and have done a large amount of work. They have never availed themselves of the instruction of a Grand Lecturer, and need it very much; and there seems to be no good reason why they should not invite one to their aid. They work well in their way; but their work varies in many respects from the standard work of the Grand Lodge; and it is to be hoped, and I doubt not, they will take the necessary steps to correct it.

I will only say farther, that I have made it a point in my visits, to impress upon the minds of the Brethren in the several Lodges the importance of cultivating the spirit of Fraternal harmony and peace in these exciting times; of exhibiting the practical fruits of Masonry out in the world; of punctual attendance upon their Lodge meetings; of each and all perfecting themselves in the Lectures and the work; of being represented at every Communication of the Grand Lodge, and of extreme caution and care that they receive none to the privileges of Freemasonry but such as are known to be "worthy and well qualified," and who will make good Masons and good Brothers.

Most truly and Fraternally yours,

R. S. POPE, *D. D. G. M. of the 8th District.*

NINTH DISTRICT.

M. W. Grand Master—

It is with that pleasure "messengers of glad tidings" always feel, that I proceed to render to you an account of my stewardship as your Deputy for the Ninth District—for I have none but "glad tidings" of the Craft to bring to you—glad tidings of social and Masonic prosperity; of increased and increasing interest in the work; of improved *morale;* of added *Wisdom, Strength* and *Beauty* in the Lodges, and of continued *individual* prosperity and happiness among the Brethren. In a word—of healthy growth of all that Masonry planted, and good Masons love to cultivate.

I have visited all the Lodges in my District, and have witnessed in all a thorough exemplification of their mode of work. I have found in *all* unbroken harmony; in *many* great social and financial prosperity, and in *most* a very commendable accuracy in the work. In two Lodges I found considerable variation and inaccuracy, resulting, in both cases, more from want of *recent* instruction than from intentional neglect, or carelessness. Having, however, taken measures to supply the needed instruction, and being confident that the errors will be speedily corrected, I will refrain from designating the Lodges referred to, by name, adding, that although they were deficient in the ritual, I no where found better examplars of the true Masonic character.

No cases of individual insubordination or unmasonic conduct have been brought to my official notice, except the single case, the particulars of which, early in the year, I reported to you, and as to which, you will be glad to learn, that a course of action, in accordance with your counsel, changed that which threatened to be a serious injury, to a positive benefit, both to the Lodge and the erring Brother, in that it brought into more than usually marked display and practical application, that Masonic *charity* that "suffereth long and is kind," and that, may I not add, by patient kindness, *saves*. May we all oftener remember that man, so long as he *is* man, must be imperfect; that the *Square* is not to be used to the exclusion of the *Trowel*, and that "the *cement* of Brotherly Love would not, indeed could not, unite us, did it not cling *more closely* to the *rough* than to the *smooth* surfaces.

In closing this Report, let me congratulate you on the continued prosperity of the Fraternity under your charge, through a year, more pregnant with danger to the Institution of Freemasonry than any of which our traditions have preserved the history.

While enterprise, paralized in all its "hundred hands," sits nerveless amid the wreck of its countless ventures; while all men throughout our unhappy country, forced, by the momentous changes transpiring around them, from their wonted courses of thought, action and life—are living in a new and strange bewildering existence; while all systems—social, civil, or religious, seem almost "tottering to the fall," Freemasonry, resisting the adverse influences that have disturbed all else, still flourishes, and we have had, in loyal Massachusetts, a prosperous and happy Masonic year. I am glad to see in this fact, evidence that the Institution, so dear to us all, rests upon a foundation, that, under God, nothing can destroy—nothing weaken—save only a perversion of its great influence to subserve the selfish ends of unworthy ambition, or to effect objects foreign to its nature and the purposes of its creation.

Masonry is an *Influence* not a *Power!* May we all be careful to recognize and preserve the distinction.

In accepting your appointment as your Deputy, I thanked you for the honor conferred; permit me now to thank you for the pleasure I have derived from the opportunities my position has given me of mingling more extensively with the Brethren of my District, and thereby, I trust, strengthening old and forming new and valued friendships. And let me also return my grateful acknowledgments for the repeated and patient consideration you have given to my frequent appeals for counsel and direction, which, with the advantage of following in the steps of one who had ably discharged his duty, and made smooth the path of his successor, has made my official duties easy, and my term of office, to me, at least, one of great pleasure and profit.

With great respect, I remain, Fraternally yours,

WILLIAM S. SHURTLEFF,

Springfield, December, 1861. *D. D. G. M. of* 9*th District.*

THE WORD "FREE-MASON."

THE word "Free-mason" occurs, for the first time, in the statue 25 Edward I. (1350), entitled "Lee Statuts d'artificers et servants," which ordains the rate of wages, as follows: "Item—Carpenters, Masons, and Tilers, and other workmen on houses shall take no other days wages for their work, but as they were used to do before the year 1346. That is to say, a master carpenter 3 pence, and another (namely a joiner) 2 pence. A master mason 4 pence, and other masons 3 pence, and their servants 1 penny." In the old French text, "mestre de franche peer, 4 den. et autre mason 3 den. et leur servants 1 den." In the old English translation it is: "a master Freemason 4 den. and other masons 3 den., and their servants 1 den." The word Freemason here signifies a free-stone-mason, one who works on free-stone (in French *franche peer*) as distinct from a rough-mason who works only with rough stones. Both classes of workmen are frequently mentioned by name in the Parliamentary Statutes of England. Ben Jonson, in his entertainment, entitled Love's Welcome, (1634) uses the words "Master Maul our Freemason." In *Howell's Londinoplis*, published in 1657, we meet with the following notice:—"The company of Masons, otherwise called Freemasons, were used to be a loving Brotherhood for many ages; yet were they not regulated as a society till Henry IV.," &c.—*London Freemasons' Mag.*

LETTER FROM THE ARMY.

Newbern, N. C., March 31*st*, 1862.

M. W. G. M. WM. D. COOLIDGE—

Dear Sir and Brother—Without doubt you have for some months been anxiously looking for some tidings from Fraternal Army Lodge, No. 4, connected with the 25th regiment Massachusetts volunteers. My purpose was to have written you about the first of January, but circumstances beyond my control prevented and now, after so long silence, I am happy to inform you that we are enjoying the benefit of that social intercourse which your kindness in granting a Dispensation, has conferred on us,—members of our loved Fraternity, who are in a strange land, striving to uphold the Laws and Constitution of this glorious Republic. The first meeting we held was at Annapolis, Md., Dec. 23d, 1861, in the Hall of Annapolis Lodge No. 89, which was kindly offered us by the Brethren there. There were eighteen present. One petition was received; we formed some acquaintances among the Masons in Annapolis, which will be remembered with pleasure, as we "travel on the level of time toward that undiscovered country;" and our paryer shall be that the Supreme Ruler of the Universe may guide and keep them, as he has done, thus far, in *Union* with their *Brethren* and our *Country*.

From the time we met in Annapolis till we came to this place, we have had neither time nor place where we could hold a meeting. Our regiment was divided and came down the coast on three different ships, so our members were scattered. On looking about here we found a nice Hall, belonging to St. John's Lodge, which had been broken open and robbed of most of its jewels, and which led us, of the Craft, to secure a guard to be placed over it, to see that nothing further was taken. One week last Saturday evening, we held a meeting there, and a very pleasant time we had. Fifteen were visitors from other regiments. Last Thursday we held our 2d meeting here, thirty Brethren were present, which indicates some interest in our Lodge. I have found the examinations of applicants to visit the Lodge quite a task. We have received five petitions since we came here; and here let me inquire, if I can—placed under peculiar circumstances as we are—receive applications oftner than once a month? We may be stationed here long enough to hold two monthly meetings, but the chances are that we shall not. I propose to hold a meeting each week, for two or three weeks, fearing we may not enjoy so good conveniences long. An answer to the above question would much oblige. In our last battle, we lost a Brother, beloved by all who knew him, and although he did not belong to our Army Lodge, he was deeply interested in its welfare. I refer to Brother FRAZIER A. STEARNS, of the 21st regiment Massachusetts volunteers, and son of President Stearns of Amherst College. Brother Treasurer A. B. R. Sprague, was pleased to offer a friendly tribute to his memory, a copy of which I herewith inclose. My love for the Fraternity and the Sacred Mysteries which bind us together, increases as I see more of its workings, and I feel that he who is a *true Mason*, cannot be a bad man. I have met with a number of professed Masons among the rebel prisoners we have taken, and I remarked to one that I did not understand how any one who had ever taken an obligation such as we profess to have done, could take up arms against his country; and I am satisfied that the greater part have done so without thinking what they were doing. I trust they may be led to see the error of their ways and turn without delay into the right path. I should be pleased to receive a letter from you if convenient. And may He who ruleth over all, and has brought us of Fraternal Army Lodge, through dangers and the very jaws of death, since we left our dear New England, guide and keep you and us ever, and bring us all at last to his Heavenly home.

Very respectfully and Fraternally yours,

J. B. KNOX, *W. M. of Fraternal Army Lodge, No.* 4.

BROTHER FRAZIER A. STEARNS.

Among the brave who fought and fell in our battle of the 14th ult., was our young Brother Frazier A. Stearns, Adjutant of the 21st Massachusetts volunteers. Knowing him well by reputation before, it was not till I met him inside the pale of our holy Fraternity, that I formed a pleasant acquaintance, that has so suddenly been terminated by the shafts of death, in the hands of the enemies of our country. In the freshness of early manhood, just beginning to assume and understand its responsibilities,—at the post of *duty*, brave and hopeful; he is summoned home, "Where the wicked cease from troubling and the weary are at rest." Verily the ways of our Heavenly Father are mysterious and past finding out! And while we bow in humble submission to His decrees, "who doeth all things well," we are more than convinced that length of days is not essential to the completion of a well ordered life; and he, who, struggling at the post of duty, shakes off the mortal as a clog, and, "beyond the veil," pushes onward and upward in the sphere of actual life, far outstrips us who still grovel in the darkness of our pilgrimage, seeking for *more light*, trusting that we might pitch our moving tent a "day's march nearer home." Gifted with a brilliant intellect, cultivated and refined by close application; gentlemanly in his deportment; deeply loved, I am told, by his associates in arms; faithful in the performance of his duties; of dauntless and unquestioned bravery. Wounded at Roanoke, he fell early in action before Newbern,—lingering for two hours—his life ebbing away with the words, "*O my God!*" on his lips,—the shadow of death overspread him:—

"Chill though it was, he hailed it with a smile,
Not worn by years, or grief, or by long infirmity—
Lay down beneath it,—slept a little while,
And wakened in eternity."

Those who knew him will miss him, as we push on the column. Sorrow will fill the hearts of a loving circle—the sanctity of whose private grief we may not invade in his dear New England home. His name and memory shall live in our Country's history, together with our other brave comrades, who have fallen. "Not lost, but gone before," he beckons us on to work while the day lasts, for *God*, our *Brethren*, and *Humanity*.

FROM A MISSOURI CORRESPONDENT.

——, *Mo., March 28th*, 1862.

Dear Bro. Moore—For the first time in six months I have received a number of the "Magazine," and being once more in communication with the world, from the greater part of which we have been so long excluded, I thought I would write you a line to say, that, thank God I am well; and have not suffered in person or property to the value of a cent! The glorious old flag, the symbol of humanity and liberty, (under the law,) once more floats over our town, and the traitors who have so long held this section of the country in subjection, have received a well merited punishment. They are now reported as crossing the Arkansas river, utterly disorganized, while our victorious army is about seventy miles south of this place, waiting for grass, as there is scarce any forage to be found in North Arkansas. If our army can command the Mississippi to Napoleon, the mouth of the Arkansas river, we will have no fears of being again troubled by Price and his gang of traitors.

Since the fatal 10th of August, when the heroic Lyon fell, this town has not been without sick and wounded soldiers; at one time, immediately after the battle of Wilson's Creek, we had about 3000! Most of the inhabitants left with our retreating army, and the few that were left, had ample opportunity of exercising that charity towards their fellow men, which our beloved Order so beautifully teaches. Among so many congregated at this place, a fair proportion were Masons. By them I endeavored to do as I would be done by; and I thank God that many of my deluded Brethren, on their recovery, returned home determined to take no further part in the wicked attempt to destroy their government.

I have seen and heard many things within the past six months which confirm me in the opinion entertained for many years, that we have made too many Masons; and created too many Lodges; and that we have been utterly regardless as to the quality of the material we work up; for these opinions, when expressed, I have brought down on my head ill feelings, and have made some enemies; but this matters but little when I am conscious of being right. I have seen with sorrow and indignation a Knight Templar, a hanger on of Price's army, wearing the sword, belt, and Chapeau, of the Order! and when I remonstrated with him on the impropriety of wearing this costume in public, his reply was, that his sword could not be wielded in a better cause! In the cause of infamy and disgrace! We have many such as he in Missouri. God help our venerable and beloved Order; when its own children turn on it to destroy it! Our Deputy Grand Master, John Decker, is an aid to Gen. Frost, who commands a Brigade under Price. Ay, and an effort will be made to elect him Grand Master!

What shall I say of our Brother Albert Pike, a Massachusetts man! at the head of a band of cowardly, blood-thirsty savages, hovering near the field of battle, scalping and mutilating the bodies of our dying and dead! I can respect bravery and true manhood even when exercised in an unjust cause, but what opinion can I form of the man, who, despite the teachings of our Order, will lead these accursed Indians, and sanction the perpetration of such barbarities!

Masonry in this State has sustained the loss of two Past Grand Masters. Bros. Sharp and Grover. Bro. Sharp was shot in Montgomery County last summer, and being taken into a country store on the road side to die, a band of murderers came along, took him out of the store and hung him! Bro. Grover fell while at the head of his regiment, bravely defending Lexington! Another Past Grand Master, Boyd, is raising a regiment for service in the State! His son, Col. Boyd, a R. A. Mason, commands the 25th Missouri; our Present Grand Master, Penick, will take command of a regiment in a few days. So all of our Brethren are not on the side of treason and disloyalty!

A death blow has been struck at slavery in this State, and that by the slave owners themselves. I am sorry for it. I am a strong Pro-slavery man; and have been for twenty years. I have seen its workings not only in this State but in the South, and thus seeing it, I honestly believe that the negro is better off as a slave than in any other condition, always supposing that he has a kind Master; but if the question is to be slavery or the Union—why I say, in God's name abolish slavery to-morrow; ay, fifty times over; rather than this glorious confederacy should be dismembered! and yet we cannot get in this section of the State (and the same will hold good throughout the greater portion of Missouri) a white servant for love or money! They are not here. There are not twenty foreigners in the whole county, and they are either mechanics or farmers. I see by the Magazine that Bro. Risk is dead. He was a warm hearted, intelligent Brother, and his loss will be felt by a large circle of acquaintances and friends.

Fraternally, —— ——.

THE MASONIC TROWEL.

R. W. Harman G. Reynolds, Esq., the talented and able Grand Secretary of the Grand Lodge of Illinois, has sent us the first number of a Monthly Publication which he has just started at Springfield, under the above appropriate title. It is a handsomely printed quarto of eight pages, and will be furnished to the Lodges and Brethren at *Fifty Cents* a year. Brother Reynolds is to be its editor, and this *should* be enough to ensure its entire success, and place it in the hands of every Mason in his State. Educated and trained in one of the most intelligent and conservative Grand Lodges in the country, our Brother is well qualified so to conduct his journal that it shall be not only an honor to himself, but useful to the Brethren and Lodges within the jurisdiction of his Grand Lodge, or wherever else it may obtain a circulation. We subjoin his opening address, which will more fully explain his views and purposes:—

Our Paper. The Fraternity of this State, we feel assured, will not accuse us of egotism or boasting, when we claim for our Grand Lodge a position, second only

to Massachusetts, in Masonic Jurisprudence, and to New York in numerical force. We are quite confident that the figures now do, or shortly will, bear us out in regard to numbers. This wonderful growth—the work of twentyone years—may be traced to three causes:—

1. When the Grand Lodge of Illinois was organized in 1840, the State had a large population, say 450,000, not in general unfriendly, to make Masons from.
2. The emigration into this State from 1835 until now, has been mainly young men, or families of both sexes and various ages. Hence there is a large increase of population to make Masons from.
3. There has been, within the last ten years, an immense Masonic emigration into this State.

Our thrift, our numbers, our numerous Lodges, have furnished various writers themes to write about, and while many have endeavored to render us justice, others have indulged in coarse, and often bitter remarks. Why should this be so? Our proceedings usually elicit high praise; our judicial decisions have been very generally approved; our Reports on Foreign Correspondence have been ranked second only to those of Grand Master King, of New York, and visitors from abroad admit that our work is neat and complete as any they have ever witnessed, and our ritual the most clear, concise and compact they have ever heard.

For several years the editor of this unpretending sheet has been urged to undertake the publication of a journal for the special benefit of the Craft in Illinois. We have our own jurisprudence; our own usages; our own Constitution; our own By-Laws and Regulations.

Publications in other jurisdictions, however meritorious, must of necessity give opinions and decisions, founded upon their own Grand Lodge legislation, at variance with ours. Even the *Ashlar*, ably and skilfully edited and conducted, as it was everywhere acknowledged to be, was divided between our State and Michigan, and unavoidable confusion and much trouble to our Grand Masters was the inevitable result.

Indeed, no man, however upright, honorable or fair, who is attached to his own Grand Lodge, and has grown up beneath its shadow, drank at its fount, and formed his Masonic ideas from its usages, laws and teachings, can come from that Grand Lodge to us, and be a careful, safe, interpreter or expositor for our Lodges. He would be more than human if he could. To do so, one must forget his early teachings—turn away from his own mother—and no good Mason can, *at once*, do it.

We have therefore entered upon this undertaking without money, and without patrons, unpledged and free, having faith that the Illinois Craftsmen will "see us through" this "hazardous enterprise."

We can say, in honest sincerity, that for fourteen years, we have earnestly, faithfully and diligently toiled by night and by day, at all times, in poverty and in prosperity, for the good of Masonry and the glory of our Grand Lodge. Why we have so toiled, the Craft know not now, but may hereafter.

Trustfully, hopefully, we send this sheet East, West, North, South, not doubting that the "bread which we cast upon the waters" will again return to us.

Lest we be misunderstood, we will here say, that while we cheerfully accord superior judical position to Massachusetts, that we claim only an equal position in that respect with Vermont, South Carolina, and other jurisdictions; and in numbers with Ohio, Pennsylvania, and Georgia,

We shall endeavor to promote harmony, peace, concord, love, good-will, and friendship.

We shall labor to disseminate a pure and high-toned morality; to give a fair and plain historical account of Masonry in our borders; to advocate high and ennobling principles; to promote the honor, integrity and unity of the Craft, and to give such interpretations and judicial decisions as may be safe to follow.

These are our aims.

Brethren! shall we be sustained?

The answer which the Fraternity of Illinois will give to this inquiry cannot be ayn mattere of doubt. Brother Reynolds has served them intelligently and faithfully for the last fourteen years in the most responsible situations to which any Brother can be called, and they will neither forget his services nor neglect his claims, now that they have an opportunity of remembering the one and rewarding the other. We wish him God-speed in his new enterprise.

GRAND LODGE OF KANSAS.

We have the proceedings of this young and thriving Grand Lodge at its annual communication in October last. The session was held at Leavenworth, and twelve Lodges were represented. The Grand Master being necessarily absent, the Secretary read a communication from him. He had granted two Dispensations during the year, one for Nevada City, Colorado Territory, and one for Indianola, Kansas. There are now thirty Lodges under the jurisdiction, having an aggregate of 819 members, 148 of whom were initiated the past year. This indicates a high degree of prosperity, but the sad condition of the country is anything but favorable to its continuance. Masonry must suffer in common with all other societies and institutions. Our Kansas Brethren are more exposed than their Brethren of the older and more wealthy jurisdictions. They well know however how to bear their misfortunes philosophically, as is manifest from the following extract from a communication from the Master of St. John's Lodge, who found it necessary to return the Charter of his Lodge:—

As will be seen by our annual return, sent herewith, we have made but one Mason during the year. He is a minister, and consequently a "dead-head," which we desire you to take as evidence that we, though poor in purse, are masonically liberal. While we, as a Lodge, are closing a short and unsuccessful career, we are happy to know that Washington Lodge (which we have attempted to rival only in Masonic virtues) has like Aaron's rod, brought forth buds, blosomed and yielded almonds. She has proffered us, through the very Brother who guards her eastern portals, the hospitalities of her roof, and expressed her readiness to act the part of the Good Samaritan in dressing our bruises and wounds.

We yield to no Lodge in devotion to the principles of Freemasonry. Our communications have been characterized by mutual good understanding and fraternal affection. We surrender our Charter with many regrets, and sincerely hope that our failure to sustain St. John's Lodge will work no detriment to the cause of Masonry in Kansas. A few of us have assumed the liabilities of the Lodge, to the satisfaction of our creditors, after turning over to them such furniture of the room as we were authorized to dispose of. I hold, subject to your order, the balance of the property, consisting of a letter G of magnificent proportions, the Book of Records, the Book of Constitutions, gavals, jewels of an economical manufacture, and a number of emblems of Purity and Virtue.

Most of us are young in Masonry, and are anxious to sit at the feet of some Gamaliel and learn more of the Law and the Prophets. We are thankful for the favors already dispensed to us by your honorable body, but like poor Oliver Twist, we hold out our ladels and humbly ask for more.

ADMISSION OF CANDIDATES.

The following resolutions were presented and laid over until the next meeting. We think they embody the true law and usage of Masonry:—

Resolved, That after a favorable ballot is had on the application of a candidate for the mysteries of Masonry, no further balloting shall be required; and a Brother being initiated, must be passed and raised when duly qualified in the preceding degrees, unless charges of unmasonic conduct are preferred against him, or otherwise sufficient reasons for his non-advancement be presented and approved by the Lodge.

Resolved, That candidates for the Fellow Craft, or Master's Degree shall be examined in open Lodge in the preceding Degrees, and the vote of the examination being deemed satisfactory, shall be by show of hands, and a majority vote shall govern.

The Grand Master for the present year is M. W. Jacob Saqui, of Atchison,—the Grand Secretary, E. T. Carr, Fort Leavenworth.

GRAND LODGE OF MICHIGAN.

We have a copy of the proceedings of the Grand Lodge of Michigan at its annual communication in January last. The session was held at Detriot, and was very fully attended. The opening address of the Grand Master was a brief but well prepared paper. In relation to the present unhappy condition of the country he says—

At our last anniversary, a cloud, indeed, not much larger than a man's hand, was discernible in our national affairs, and the mutterings of a coming storm were distinctly heard; but many imagined that the indications of trouble were transitory, and few, if any, anticipated the extent and duration of the evils that threatened our beloved country. Very soon, however, after our annual meeting, the heavens were covered with clouds, and the storm commenced in its fury. From that period, it has raged without abatement. Never, since the formation of our government, have witnessed such a state of affairs as now exists. Never was there a period in the history of this government which more imperiously demanded the exercise of a cool and dispassionate judgment, than the present. Never was there a crisis so full of danger, demanding the exercise of a larger, purer patriotism, than the present. In view of these dangers, the question is, how shall we, as Masons, act? In the ancient charges, we are taught that "A Mason is to be a peaceable subject to all civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation." He is also solemnly charged, that in the State, he is to be a quiet and peaceable subject, true to his government and just to his country; that he is not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which he lives. Whilst, therefore, my Brethren, we can not put forth our hands to steady the ark, we can, as Masons, unite with our Brethren everywhere throughout our land in unceasing, peaceable effort, and constant invocation to the Great Architect of the Universe, to save us from the dangers which threaten our beloved country, and that the clouds and darkness that now overshadow us, may be dispelled, and that the bright sun of peace, concord, and Brotherly love, may dispell the gloom, and shed its rays of hope and confidence, and love throughout the land, filling the hearts of all with gratitude and joy.

LODGE JURISPRUDENCE.

The committee of the Grand Lodge, to whom was referred a matter of difference as to jurisdiction between two Lodges, reported—"That the jurisdiction of a subordinate Lodge extends to, and embraces all territory that is nearer to it than to any other Lodge. That it is inexpedient to permit concurrent jurisdiction without cities and large villages. The only reason why concurrent jurisdiction is granted in cases of cities and villages is, that the numbers of such Lodges become too numerous for profitable labor. To permit concurrent jurisdiction in other cases, would open a wide field for jealousy and discontent, and would in the opinion of your committee, tend greatly to disturb the peace and harmony of the fraternity, claiming this concurrent jurisdiction. Your committee would therefore submit to the Grand Lodge that the only proper way in which to determine whether an applicant for initiation is within the jurisdiction of the Lodge, is to ascertain whether he lives nearer to the Lodge where he applies, than to any other Lodge, by a straight line.

HON. LEWIS CASS.

The special committee to wait upon Past Grand Master General Lewis Cass, appeared and stated that they had performed the pleasing duty assigned it, and had waited on General Cass, at his residence, and had met with a kind, courteous, and fraternal reception. The General though far advanced in years, being in the eightieth year of his age, is as vigorous in mind as he was twenty years ago. His general health is remarkably good, though at the present moment he is laboring under temporary indisposition. The committee informed our aged Brother of the object of their visit, and requested him to accompany them to the Lodge room, where a warm reception awaited him from the members of the Order, to whom he was known by his world-wide reputation as a statesman and orator, and by whom he was greatly respected for his many virtues, and to whom it would give inexpressible pleasure to see him once more in the Lodge room which he had adorned by his virtues and his talents. The veteran Mason was moved and gratified at this mark of esteem, and begged the committee to assure the Grand Lodge of his continued confidence in, and devotion to, the principles of our Order. He believed that our principles had done much good to society by restraining the passions and desires of men, and in inculcating a higher tone of moral sentiment than is taught or practiced by the world at large. He said, also, that he was the first Grand Master of the first Grand Lodge of the Territory of Michigan, and he believed he was the first Grand Master of the first Grand Lodge of the State of Ohio. He was the Grand Master of the latter State, and he was under the impsession that he was its *first* Grand Master. He said his reminiscences connected with the Order were of the most pleasant character. He well recollected, also, the ordeal through which the Order passed during the antimasonic excitement. He was, at the time, Grand Master of the then Territory of Michigan, and he was present when the Lodge suspended its labors. We never *disbanded*, he said, with emphasis, but we *suspended* our labors until the passions and fanaticism of men should subside. They have subsided, and we now see what small foundation there was for the excitement which swept, like a flood, through the length and the breadth of the country. He said he never had a very high respect for the men who encouraged the crusade against Masonry, for the purpose of mounting to power on the popular breath. The interview of the committee with General Cass was very gratifying, apparently to both parties. At parting, he desired the committee to present his compliments and greetings to the Grand Body, and to say he wished them success in the good work in which they were engaged, but on account of the day, he was compelled to decline the very kind and gratifying invitation which he had received.

The report of the committee on correspondence is a well written abstract of the doings of the various Grand Lodges the past year. The principal officers for the present year are—Francis Darrow, of Pontiac, G. M.; J. E. Johnson, Centreville, D. G. M.; F. Carlisle, Detroit, S. W.; M. Ayres, Fentonville, J. W.; James Fenton, Detroit, G. Secy.

LIBERTY—EQUALITY—FRATERNITY.

This motto has, from time immemorial, with the most perfect justice, been appropriated by the Freemasons, with whom it originated, although on occasions of modern date, such as the French Revolution of 1848, it has been borrowed.

Between the monarch and the humblest of his subjects there is no Masonic difference. The *Freeborn* sons of the "royal art," as such, disdain all civil distinctions and titles of nobility.

> "Distinguished by the badge they wear,
> Ennobled by the name they bear."

The Masonic Society is no less equalized by the *equality* it inculcates and practices, than by its fraternity and Brotherhood. Masons meet together to seek and to enjoy that subtle communion which can only exist and be appreciated by those bound as Freemasons are bound, who think and feel as do "Brethren of the mystic tie."

Religion, morals and politics, or our duty to God, ourselves and our fellow-beings, in public as well as private life, constitute the true circle of man's obligations. Fidelity to God, our Country, and the Craft, is the symbolic triangle of Freemasonic duty. He whose conduct is circumscribed by the circle, or who preserves integral this divine triad, will be a true patriot, a good citizen, and a worthy member of society.

Every candidate for admission within the pale of Freemasonry must be a *freeman*, and his own master; and when admitted, he cannot remain a true Mason, accepted, worthy, and *free*, if he permits shackles to be placed on him. The account current of his conduct runs between his conscience and his God alone. The spiritual liberty which Freemasons cultivate is identical with that which emanates from the root of that glorious tree, whence germinate the now wide spread branches of civil and religious liberty. The qualities of a patriot soldier are Freemasonic. For his courage, discipline, and love of country, we present the Freemasonic virtues of fortitude, obedience to laws, and fidelity even unto death. If death is beautiful when earned by virtue, how precious is the blood that is shed for one's country! how glorious to fall, when falling, we rise to conquest, honor and immortality. Where true Masonry flourishes there is "liberty and equality," no less than benevolence. Freemasonry is in essence Democratic, and in the words of Lafayette, is peculiarly adapted to this country; for, said he, "The Masonic Institution in the United States affords an important pillar of support and union to its free institutions and happy form of government."

The crowns and sceptres and ensigns of royalty which we use in our ceremonies commemorate events preserved in our traditions, but like our titles and hieroglyphic jewels, are only designed to inculcate commendable truths and duties. *N. Y. Courier.*

ADOPTIVE MASONRY IN ITALY.

The Italian Freemasons have just introduced an important innovation into the statutes of the society.* The *Correspondence*, of Rome, thus describes the ceremony of installation:—"In a room hungwith black was raised a table covered with black cloth; on the table was a skull, and above it was a lamp, which shed a funereal light. Eight personages then entered, a venerable Grand Master, a venerable Grand Mistress, a Brother orator dressed as a capuchin, a Brother inspector, a Sister inspectress, and Brother and Sister depositaries, and a Sister introductress. These dignitaries wore on their breasts a wide violet ribbon, to which was suspended a little gold trowel; the Grand Master held a hammer, serving as his sceptre, and marched at the side of the grand mistress, elevated to the rank of honorable companion. The Brothers and Sisters of the Lodge all wore the mystical apron and white gloves. A novice was to be introduced. The Grand Master struck his hands together five times, and solemnly asked one of the dignitaries, 'What are the duties of a Masonic aspirant?' The answer was, 'Obedience, labor, and silence.' The Brother orator then took the novice by the hand and conducted her to a dark room, where having bandaged her eyes, he read her a homily on virtue and charity. When the bandage was removed, she found herself surrounded by the Brothers in a circle, their swords crossed over her head. After another homily, pronounced this time by the Grand Master, he asked her if she had well reflected before entering a society which was unknown to her. And then, after mutual explanations, the proselyte repeated the formula of the oath; 'I swear and promise to keep faithfully in my heart all the secrets of Freemasonry, and engage to do so under the penalty of being cut in pieces by the sword of the exterminating angel.' The Grand Master then showed her the sign by which the Brothers and Sisters recognize each other, and the pass word of the Order. Then taking the Sister by the hand, he respectfully gave her five kisses of peace, and handed her an apron and a pair of gloves."

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*This is a mistake. No such innovation has been introduced into the statutes of the society, though some of the leading Masons of Italy have undertaken to incorporate upon, or rather, perhaps, to associate with their Lodges what the French call "Adoptive Masonry." So far as Freemasonry is concerned, however, it is the merest humbug and cheat. It is just such Freemasonry as Rob. Morris and his agents are hawking about the country at the rate of $10 a candidate. No decent woman can with propriety have anything to do with it. It is a dangerous imposture, and had its origin in France, during the reign of anarchy and infidelity, about the close of the last century.—*Ed. Mag*

THE SYMBOLIC DEGREES.

The appellation *Symbolic*, is confined to the first three degrees of Masonry. When we speak of "Symbolic Masonry," we always mean that part of our doctrine which is confined to the Entered Apprentice, Fellow Craft, and Master Mason. We never apply the term to any of the degrees conferred in the Chapters, Councils or Commanderies. Of these, the first are called Chapitral degrees, the second, Council degrees, and the last, degrees of Chivalry. It may be interesting to trace the cause of this distinction of titles.

The germ and nucleus of all Freemasonry is to be found in the three primitive degrees. They were, at one time, the only degrees known to, or practised by, the Craft, and hence they are called "Ancient Craft Masonry," to distinguish them from the comparatively modern additions. In these degrees, the instructions are all symbolic. The lessons communicated to the candidates are conveyed through the medium of emblems and symbols, while there is (at least in the working of the degrees,) but little historical or traditionary knowledge, with the exception of the great legend of Masonry, which is to be found in the Master's Degree. Hence it is, in allusion to these degrees, which constitute the great body of Masonry, that the English lectures; which are so far superior to our own, in their extent and in their philosophical character, describe Freemasonry to be "a beautiful system of morality, veiled in allegory and illustrated by symbols." And it is because all the science of ancient craft Masonry is thus concealed in symbols, all its morality taught by symbols, and all its language, its implements, and its ceremonies symbolic, that the degrees which comprise it are said to be symbolic.

Now nothing of this kind is to be found in the higher degrees of any of the rites. Taking our own, the York rite, for example, as soon as we have proceeded to the Chapter, and entered upon the Mark Master's Degree we find the symbolic character ceasing to predominate. It is true that the use of symbols, in these degrees, is not altogether abandoned. That could not be, for the symbol constitutes the very essence of Freemasonry. But they here hold a subordinate position. They do not, as in the primitive degrees, strike the eye and instruct the head, and touch the heart, in every part of the Lodge, and in every portion of its ceremonies. On the contrary, the Chapitral degrees are founded on events in Masonic history. Each of them has attached to it some tradition or some legend, which it is intended to illustrate, and the remembrance of whose events is preserved in the ceremonies and instructions of the degree. To accomplish these objects, to retain these traditions in the memory of Masons, these degrees have been founded, and as the information communicated in them is of an historical character, there was, of course, no great need for symbols, the profuse use of which would rather tend to an injury than a benefit, by confusing the mind of the aspirant. Hence it is, that no symbolic character is attributed to the Keystone, the ark of the covenant, or even to the working tools of the Royal Arch degree, omissions that would not be tolerated in the Apprentice, the Fellow Craft, or the Master Mason's Degree.

Ragon, in his admirable work on Ancient and Modern Initiations, objects to this exclusive appellation of the term "Symbolic," to the first three degrees, as a sort of criticism on the higher degrees, and as if implying that the higher degrees are entirely without symbols. But, from what we have already said, it will be at once perceived that he has misunderstood the true import of the appellation. It is not because the higher degrees are totally devoid of symbols, that the term "Symbolic" is withheld from them, but because symbolic instruction is not their predominating character, as it is of the first three.

Were we to propose distinctive titles for these two branches of the institution, while we continued to confine the term "Symbolic" to Ancient Craft Masonry, looking to the traditions or legends upon which the higher degrees are founded, and of which they are the depositaries, we should be inclined to give them the title of "Legendary Masonry."—*Mackey*.

THE SPIRIT OF MASONRY.

Grand Master McFarland of Missouri, says, speaking of the spirit indulging the letter of our institution, the first thing you see in a Lodge is that great revealed light. The first thing you desire in a Lodge is more light. The first thing that you profess in a Lodge is a trust in God, whom you learn to know in the bible. Among the first lessons taught you in the Lodge are, that without revelation you are in darkness, that by nature you are unfit even for the earthly tabernacle, and therefore, the original material must be straightened and squared and smoothed into a new and better being. These things are fundamental principles of God's revealed religion—the whole rests upon an altar for sacrifice—and they being your first lessons, teach you that to become truly and fully Masons, that religion must be cultivated in your hearts. It has been said by them of old, that men become Masons first in the heart, but many do not reflect how it is that they become so first in that quarter. He fears that many never do become Masons otherwise than in outward form and revelation. He asks his Brethren not to suppose that he has said too much on this subject, rather supposing he had not done his duty as Grand Master, if he had not invited their attention to this wonderful element of Masonic life; he asks them as Masons to ever remember this fact when in our Lodges we offer devotions at our altar, looking to Him whom the altar represents. He takes that occasion to observe, that no man who doubts the existence of God, or his providence over the world—and no man who disbelieves or doubts that our bible is his revelation—and no man who does not intend therefore to polish the Ashlar according to the teachings of the bible, can never become what Masonry contemplates; he adds, that our well being is not in the numbers admitted, it is rather in the quality of the material.

FUNERAL ELEGY.

From this vain world of noise and strife,
T' enjoy a new-born heavenly life,
Our dearest Brother's fled!
His body we commit to earth,
His soul to God, who gave him birth,
To raise him from the dead.

(Chorus.)
To the powers Divine all glory be given,
By men upon earth, and by angels in heaven.

The sweet remembrance of the just,
Shall flourish while he sleeps in dust,
Our hope in heaven secure;
The wicked's mem'ry shall decay,
And vanish like a shade away,
Nor thought of any more. (Chorus.)

In the Grand awful Lodge above,
Dwell Concord, Harmony, and Love,
Eternal peace and rest;
Our God is merciful and kind,
Then seek in time, and you will find
A blessing 'mongst the blest. (Chorus.)

Obituary.

Brother WILLIAM N. LANE.

At a regular communication of "Henry Price Lodge," held at Mishawum Hall, on the 26th ult., the following resolutions relating to the decease of Wor. Master William N. Lane, were unanimously adopted:—

Resolved, That the members of Henry Price Lodge are sadly afflicted by the intelligence of the decease of their Brother and fellow-citizen, Past Master William N. Lane, who died at New York, on the 22d ult. on his way home from the Gulf Squadron, where he had been employed in the service of his country.

Resolved, That while we remember the ability and firmness, tempered with moderation, and the spirit of charity, with which he ruled and governed this Lodge during the preceding year; while we contemplate the fidelity with which he discharged his duties, in every relation of life; while we call to mind the kind services which he assiduously performed, as a neighbor, a Masonic Brother, a citizen and a good physician, we feel assured and comforted in the belief that although cut down in early life, in the bud of professional promise and usefulness, his many virtues will be cherished and emulated by those who have known and esteemed him, and that the manly and honorable character which he had formed, will exert a salutary influence upon the Fraternity and this community.

Resolved, That these resolutions be entered upon the records of the Lodge, and that the Worshipful Master be requested to forward a copy of them to the family of the deceased; and that in further respect to his memory, the Lodge and Regalia be clothed in mourning for three months.

Voted, That a copy of the above Resolutions be published in the Bunker Hill Aurora, of Charlestown, and the Masonic Magazine, of Boston.

MASONIC CHIT CHAT.

An Impostor. We have received several communications from different sections of the country, exposing the course of an *impostor* calling himself *J. M. Martin*, and claiming to be the Senior Warden of Golden Rule Lodge, No. 12, Stanstead, Canada East. He is about 5 ft. 10 inches high, of sandy complexion, a little bald, and has the appearance of being a farmer. One of his stories is, that he had been to Iowa, and had bought a through ticket and lost it, and could proceed no further without assistance. On this statement he has borrowed sundry sums of money from Lodges and Brethren. He probably has different stories for different localities, all of which are equally false. There is no such person a member of the Lodge at Stanstead, nor is he known as a resident in that vicinity. He is thought to have been in this city, where he represented himself as a Warden of a Lodge in Pennsylvania, and having lost his money solicited assistance to enable him to reach home. He is probably still pursuing this villany about the country, and the Lodges and Brethren are cautioned to be on their guard against him.

Correction. A correspondent in Brother Reynold's new paper, "The Masonic Trowel," noticed in a preceding page, gives what he calls "Webb's Master Mason's Ode;" but what is, in fact, a very badly mutilated version of a very beautiful Masonic Hymn, written many years ago by our R. W. Brother John H. Sheppard, Esq., of this city, but at the time Master of Lincoln Lodge, Wiscasset, Maine, beginning—

> "Ah! when shall we three meet like them
> Who last were at Jerusalem?"

Godey's Lady's Book for May puts us in possession of another of those exquisite steel plates which add so much to the value of this popular work,—"illustrative of the merry month of May." The "Fashion Plate" is also a beautiful affair. Indeed the entire number is rich with illustrations, useful and ornamental. The text is always of a high literary character and wholly unexceptionable in its tone and tendency.

Grand Lecturers. R. W. Brother B. F. Nourse having resigned, the Grand Lecturers of the Grand Lodge for the current year, are R. W. Brothers E. D. Bancroft, of So. Groton, and C. C. Dame of this city. Special Lecturers, for special duties, are commissioned by the Grand Master whenever necessity requires.

Masonic Funeral. The funeral of the late Edward S. Weston, formerly publisher of the *American Union*, took place from the Union Park street church in this city on the 16th ultimo. The following Masonic bodies were in attendance: Boston Encampment Knights Templars, St. Andrew's Royal Arch Chapter, and St. John's Lodge. The Encampment wore their handsome regalia, and were accompanied by Hall's band. After the services at the church, the remains of the deceased were taken to Milton for interment.

Greenleaf Chapter. The "Greenleaf" Chapter of Royal Arch Masons—under Dispensation from the Grand High Priest—has been organized in Portland. It includes among its members some of the oldest and most honored of the Fraternity in that city. The stated meetings of the Chapter will be held on the first Monday in each month.

The officers of the Chapter are as follows: Freeman Bradford, H. P.; J. H. Drummond, K.; J. B. Coyle, S.; M. F. King, C. H.; Rufus Stanley, P. S.; Edwin S. Shaw, R. A. C.; Samuel Kyle, M. 3d V.; Gordon R. Garnder, M. 2d V.; Edward Phinney, Treas.; Moses Dodge Sec'y.; Edwin C. Bolles, Chaplain.; Charles Sampson, Sentinel.

Hail or Hele. Which is correct? The London F. M. Magazine says—"Hele, although it is Anglo Saxon. It means to preserve or conceal. Hail has nothing to do with it. We have the latter in another sense—a hailing sign—something by which attention is called, or as a word implying homage. The two are as distinct in significance as any two words in the language."

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"KNIGHTS TEMPLAR"—"SAINTS JOHN," &c.

As the inclination to adopt the above forms of expression, in place of what is termed by our new orthographical reformers, the "old-fashioned" mode, appears to be on the increase, it does not seem to be out of place for us to state here our own opinions on the subject. And first, let us premise, that we altogether decline to be classed with those who think everything right and good that is old; although in regard to one matter—our Ancient Constitutions of Masonry—we *do* sincerely desire never to see any alteration or innovation. If, however, a *necessity* arise for an innovation, or adoption of a new term of language, by all means let it be innovated or adopted. Probably no sounder rules on this subject can be found than those of Horace:—

> "Si forte *necesse* est
> Indiciis monstrare recentibus abdita rerum,
> Fingere cinctutis non exaudita Cethegis
> Continget, *dabiturque licentia sumta pudenter.*"

Which may be freely translated—

> "If it should happen to be *necessary* to explain some abstruse subjects by newly-invented terms, it will be allowed to coin words unheard of by the ancient Cethegi, and the liberty will be granted, *so long as it is used with modesty.*"

The *italics* are our own, and we ask our readers to accord them the attention they are intended to attract. There must first be a *necessity* for the alteration or innovation; and, secondly, the "liberty" must be used with *modesty*. This last is also, we fear, rather an *old-fashioned* word, but we have enough of the "cinctuti Cethegi," or "old school Americans," about us, to hope that the term may not only survive, but regain all its pristine significance and force, and come once more to indicate a *fact*—a substantial and universal characteristic of our public and private life. Words, if we would only examine them with a little care, are plain and truthful teachers, and this word, "modesty," is an apt illustration of the statement. "Modesty (writes South) is a kind of shame or bashfulness proceeding from the sense a man has of his own defects, compared with the perfections of him whom he comes before." Even this species of modesty, though rather repugnant to the republican ideas of "young America," is not without its value; and while, if carried to excess, it would degenerate into cowardice and want of self-respect, we are inclined to believe that, kept within due limits, such as respect and reverence for parents, elders, and those of greater experience, wisdom and learning than ourselves—a "modest" estimate of our own attainments—and a "modest" way of expressing our own opinions—the relations of social and domestic life would at least be rendered more agreeable, if not more virtuous and happy. But if we look back to the derivation of the word—the only true method of getting at the full meaning of words, and eliciting the hidden lessons they contain—we shall better understand its force in the Horatian maxim, which we have quoted. The original Latin word is well defined as being synonimous with the terms in Greek and Latin, signifying "moderateness, unassuming conduct, discretion;" and the first of these is that which primarily attaches to the root "modus," "limit," or "measure," from which *modestia* is derived.

It is time, however, that we should revert to the more immediate subject of our remarks: and we do so by denying that the new-fashioned expressions "Knights Templar," &c. are justified either by Horace's rule of *necessity*, or by the *general principles of Grammar*. The word "Templar" is a *noun*, and it is thus defined by the Penny Encyclopedia, as cited by Worcester—"One of a religious military Order founded in the beginning of the 12th century by nine French Knights, for the protection of Pilgrims visiting the Holy Land, and afterwards having for its chief object the protection of the Holy Sepulchre." "The Templars (continues the same authority) took their name from the Temple at Jerusalem, near which they were first housed. They increased rapidly in numbers and power, and, for more than one hundred and seventy years, formed the most renowned Christian troops that fought against the Infidels in the East. They extended over all Europe, although, after the expulsion of the Christians from Palestine in 1192, Cyprus became their principal seat. They were finally broken up by Philip IV. of France and Pope Clement 5th in 1312. They were called also *Knights-Templars*."

We could give a long list of standard writers, by whom this original form of the name—"*Knights Templars*"—is invariably used; but we shall be content to cite only one or two more. Pope gives this definition of the modern word Templar—"A student-at-law; so called from an Inn of Court, established in the Temple, a house in London, which anciently belonged to the '*Knights Templars*.'" So also Addison and Burns, each of whom has written a history of the "*Knights Templars*." The members of the Order were all "Templars," though all were not "Knights." Some were esquires, others clerks, serving-brethren, &c., and were popularly called "Brethren of the Temple," in contradistinction to those of their associates who had attained to the dignity of "Knights."

As, however, grammatical authorities may have more weight with some, than the example and use of standard writers, it may be noted that Dr. Bullion, whose philosophical grammar has been for some years a textbook in the public schools of Boston, writes thus—"*Man-servant* changes both, as *men-servants*. So also *women-servants*, *Knights Templars*, &c.," and Professor Kerl, in his "Comprehensive Grammar of the English Language," published last year in New York, gives precisely the same rule, which had previously been enunciated by such high authorities as Dr. Latham, Dr. McCulloch, and Prof. Harrison. Mulligan, in his learned work on the "Grammatical Structure of the English Language," published in New York in 1852, lays down the same rule in the following terms:—"When the *principal word* comes last, it of course takes the plural modification." And this would authorize a form of expression which is in very common use, colloquilly at least, viz. "Knight-Templars." But, continues our authority—"Sometimes *both words* assume the plural form; but in such cases the words are scarcely to be reckoned compounds, but rather *nouns in apposition*. We have examples in *men-servants*, *women-servants*, *Knights-Templars*." It would not do to say *women*-servant, *men*-servant, or states-government, for state-governments. Why then Knights-Templar? A rule in grammar, to be good for anything, should be consistent, the conditions being equal.

We now turn to the expression "the *Saints John*," which has of late not unfrequently grated somewhat unpleasantly on our ears and eyes. This comes under quite a different category, and, to our mind, must be analyzed in a different way. Worcester defines "Saint" as a *noun* only. From this view we dissent. It is a *noun* and it is an *adjective*, precisely in the same way as *Christian* is both *noun* and *adjective*, from usage; but originally both words were *adjectives* only, until a "Christian person" was abbreviated into "a Christian," and "a Saint, or holy man," into "a Saint" When, however, we speak of St. Paul, St. John, &c., we are not using two *nouns* in apposition, but the former word is, to all intents and purposes, an *adjective*, being simply the literal translation of the Latin "*Sanctus Paulus*," "*Sanctus Johannes*," &c., i. e. "Holy Paul," "Holy John." Now if, in the same way, we had to speak of more than one "Holy Paul," we must, in Latin, say "Sancti Pauli," which can only be translated correctly in English, by "Holy (or Saint) Pauls." On this ground alone we maintain the expression "the Saint Johns," i. e. the "Holy Johns," to be the only correct one. But we could also justify it by arguments which have been applied to other words in the first part of this article, as, for example, by the rule given by Mulligan and other eminent etymologists, that "when the *principal* word comes last it takes the *plural* modification." Resting our defence however of the old, and dislike of the new form of expression, on the arguments adduced, we will take the opportunity of saying a word or two in behalf of another "old fashioned" expression, any defence of which will probably surprize our new-school friends.

"The Misses Jones," "the Misses Smiths," are now, we believe, the orthodox modes of defining a plural number of young ladies of those estimable families, and we are aware that ingenious arguments have been advanced in defence of them. But in our English language, *long established usage* is allowed to be no mean authority, and this will be found—previous to the last quarter of a century—to be altogether in favor of "the Miss Jones's," "the Miss Smiths." As Professor Kerl is accepted in this country as a sound grammatical authority, we will cite his opinion first, as follows:—"A term composed of a proper name preceded by a title, is pluralized by annexing the plural termination to either the name or the title, but not to both," and then he cites from Arnold's Grammar, "With respect to the "Miss Thompsons" or the "Misses Thompson," I am decidedly for the "Miss Thompsons." The rule laid down by Prof. Boyd in his "Elements of English Composition," (N. York, 1860) is this—"*Proper names, when used in the plural*, as when two or more persons of the same name are classed together, take the plural form, as "the Browns," "the Boyds," with a title, "the Mr. Browns," "the Miss Boyds;" but if the persons are to be individualized, the title only is pluralized, as "the Misses Agnes and Elizabeth Boyd." The fact is, "the Misses Jones" is too stiff a mode of expression for conversation, and we seldom hear it orally used even by those who strictly adhere to it in writing: and, holding as we do, the *usage* of good society to have even more authority in our mixed and modern English language, than it had in that of Rome, when Horace wrote the maxim

> "Si volet usus,
> Quem penes abitrium est et jus et norma loquendi,"

["If USAGE shall so will it, under whose entire control is the decision and right, and standard of language,"]

we shall contentedly resign the stiff and starched "Misses Jones" to the attentions of the fine kid-gloved gentlemen of the modern school, while we, with Arnold, will enjoy ourselves in the simple and more genial society of the "Miss Thompsons,"—"decidedly for the Miss Thompsons," and still more decidedly for the "Knights Templars" and "St. Johns!"

POWERS OF GRAND MASTERS.

We have been politely furnished with a neat pamphlet copy of an address delivered before the Grand Lodge of the District of Columbia, by the M. W. Charles F. Stansbury, after his installation as Grand Master, on the 27th December last. It is an address so sound and practical in its views and opinions, that we ought perhaps in justice to its accomplished author, to transfer it entire to our pages; but for this we cannot conveniently spare the room. And, besides, there are some parts of it which should be generally read, and this is rarely the case with "addresses," when published in full. We shall therefore, in the present and succeeding Magazine, lay before our readers such extracts from it as we may think may be profitably read by them. And first—

THE POWERS OF THE GRAND MASTER.

It is obviously proper that I should avail myself of the occasion to recur to the ancient landmarks in search of light in reference to the powers, prerogatives, and duties of my present position. I fear that we all too seldom go back to these original fountains of Masonic knowledge, and too implicitly trust to the purity of the channels through which their waters, originally bright and clear, are conveyed to us, darkened, it may be, by misconception and ignorance, or discolored, perhaps, by prejudice or passion.

It is important that the limits of the authority of the Grand Master should be distinctly defined, both to the Craft and to the Grand Master; that he, on the one side, may not overstep his authority, and that the Craft, on the other, may not misconceive and encroach upon it. And, speaking Masonically, I have little hesitation in saying that the latter encroachment is the greater of the two. The ideas of political equality which predominate in this country, are in the highest degree aggressive. They penetrate all institutions, and strike at almost all distinctions. They have not left Masonry untouched; and there is a prevailing tendency to popularize our institution, and reduce the Lodge to the level of a debating society, making it the creature of the whim of the hour. Now Masonry, in my apprehension, is not a democratic Order in the correct sense of that term: it is not an Order in which a majority directly rules or, in many matters, can rule at all. On the contrary, it is an Order of immutable constitution, in which authority of the most unlimited character, is entrusted to certain officers, and in which cheerful obedience to official commands is enjoined as a sacred duty. Our most ancient Grand Masters were kings, clothed in royal purple, and invested with regal pomp and authority; and our institution has come down to us through the hands of monarchists who have recognized the almost absolute power of the Masters and Grand Masters of the Craft, in matters concerning the Order. In England the Master's seat is called "the throne," and the character and prerogatives of the office, as derived from the ancient landmarks, are scarcely less than regal. The office of Grand Master, in the first place, is part of the original constitution of Masonry, and does not depend upon the Grand Lodge of any particular jurisdiction, although the individual selected to fill the office is chosen by such Grand Lodge. Its prerogatives, therefore, are part of the body of Masonry, and, as such, are above and out of the reach of the constitution of any Grand Lodge, which must be made to conform to them, and not they to it. This is directly affirmed in the 11th article of the charge which I have just received. Among these prerogatives are *the right to preside over every assembly of the Craft where he may be present;* the right to dispense with various laws and usages of Masonry whenever, in his judgment, the good of the Order may require it; the right to make Masons at sight, *i. e*, without any preliminary period of probation; to make visitations at any time to Lodges in his jurisdiction, inspect their work, and correct anything that he may find amiss; the right to open a Lodge of emergency, to grant dispensations for forming new Lodges, and finally the power to arrest the charter of a subordinate Lodge;—and for the proper exercise of these high powers, he is responsible only to his own conscience and the ballot box of the Grand Lodge.

The duties and powers of the Grand Master of this jurisdiction are laid down in the 6th article of the Grand Lodge constitution, as follows:

> Sec. 1. It is the duty of the M. W. Grand Master to preside at all Communications of the Grand Lodge, when present; to preserve peace and harmony in the Grand Lodge, and see that the laws of the Order are duly obeyed and the duties of his officers faithfully performed.
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> Sec. 2. The M. W. Grand Master is vested with power to grant Dispensations whenever he shall deem it expedient, for the formation of new Lodges; such Dispensations shall be under his hand and private seal, and shall be valid until the next regular Communication of the Grand Lodge. He has also the power to grant Dispensations for public processions, and such other purposes as are authorized by the Ancient Constitutions.
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> Sec. 3. The M. W. Grand Master has full authority and right to be present and preside in every Lodge, with the W. Master on his left hand, and to order his Wardens to attend him, or to command the Wardens of such Lodge to act as his Wardens, *pro tem.* He has command of every officer of the Grand Lodge, and may call on any or all of them at any time for advice or assistance, on any business connected with the Craft.

Such, my Brethren, are the powers and duties of the office which you have assigned to me. In dwelling upon them, I am influenced by no desire to play the dictator, but merely to impress my own mind with a proper sense of the heavy responsibilities that are upon me, and to inform those who may not have considered the subject attentively, what their duties, as true Masons, are in this direction. The great extent of this authority is, in my judgment, one of the causes of the permanence and harmony of our glorious and beloved institution. It makes the Craft very careful, in the selection of the Grand Master, not to put this authority in hands likely to abuse it, and it makes the conscientious incumbent extremely solicitous to perform faithfully all his duties, without transcending the bounds of his prerogative. The government moreover of a single will, where that will is enlightened and benevolent, and seeks the same ends as are desired by the governed, is always more steady, uniform, and conducive to peace and harmony, than the uncertain and capricious government of the many. In Masonry our objects are, or should be, all common and the same; and it is a significant commentary upon the wisdom of its scheme of government, that seldom, if ever, has it been necessary to resist the acts of a Grand Master, or to bring him to any other account, or place upon him any other check than that which the frequent recurrence of the election period naturally imposes. In this jurisdiction, it has hitherto been our good fortune to be governed by those who have enjoyed, as they have merited, our entire confidence. Such, I believe, is the general experience in other jurisdictions. Whatever discords may reign without, here, gathered around the Masonic altar, we find an enduring peace. The mandates of authority, conceived in benevolence, meet with a cheerful obedience, and the only emulation is who can best agree, and who best work for the advancement of our noble Order.

GEORGIA FEMALE MASONIC COLLEGE.

We find a very interesting notice of this institution in the report of the committee of correspondence of the Grand Lodge of the District of Columbia, which we take pleasure in transferring to our pages. The regret in the matter is, that the present wicked war has probably materially lessened, if not entirely destroyed its usefulness. Indeed, its principal income from the Lodges being cut off, we do not see how it is to be sustained at all:—

"A report from the Southern Female College accompanies the Grand Lodge proceedings, which gives a very interesting statement in regard to the doings and prosperity of that highly important institution. Bro. Richard Winfrey, lately deceased, by his will has given this College $3,500, the interest of which is to maintain there forever one pupil. The lands purchased for its use, have all been paid for, and no pains are spared by the Trustees and Faculty to make it a first-class female college. The amount of charity bestowed annually in tuition is some $1,500. Here the orphan female finds a home and friends and an education. The number of pupils the past year was 177; of these there were 25 graduates. Of these graduates, the President of the college says:

> "In the number, are included three scholars of this Grand Lodge, who are not inferior to the very best of their classmates. It will, no doubt, be to you a source of pride, to learn that the graduates of your Institution are especially sought for throughout the country as teachers, many of whom are now engaged in teaching

in the best schools, academies and colleges, with great credit to themselves, the College, and this Grand Lodge. The influence thus exerted, together with the wholesome policy of Economy, the distribution of Charity, and the prestige of character conferred upon the Institution by the Fraternity, have already extended the reputation of your College far beyond the limits of Georgia."

Connected with the Institution there is another department which we cannot recommend too highly, and after which other female institutions in the United States would do well to pattern. I refer to what is called the *Domestic Department*—a department which was first established by the Grand Architect above, and is as old as the universe, which unites physical with mental labor in the attainment of a thorough education; which impresses this God-given truth upon the mind of the pupil that *labor is honorable.* The President, in speaking of this, says:

> "According to the plan adopted, the pupils are taught by regular lessons, the art of cutting, fitting, and making their apparel. A regular instructress is employed, who devotes the whole of her time to instructing and assisting in making every species of dress. We have been induced to organize this department, from what we conceive to be a pressing public demand, and so far as this new organization has been understood, it has been universally approved and hailed with delight by the most intelligent and wealthy citizens of our State, as the dawn of a new era in female education. It may be proper to remark in this connection, that this new feature is only an additional link towards the completion of the great design of *thorough female education,* contemplated in the organization of this Institution."

MASONIC LITERATURE.—CHARLATANISM.

In speaking of the abuses practiced upon the Order by mountebanks and pedlers, and having denounced sundry species of empiricism, the committee say, "there is more extensive *quackery* practiced upon the Fraternity, and which is much more disgraceful in its character and injurious in its consequences, by those who overrun the Order with their prospectuses, Masonic almanacs, alphabetical lists, and books of various kinds, which induce persons but partially acquainted with us to believe that Masonic literature is utterly valueless."

"We (the committee of the Grand Lodge of the District Columbia,) cordially unite with the worthy Brother in denouncing those productions which seem to have been gotten up not for the purpose of instructing and benefiting the Craft, but merely to put money in the pocket of some *speculating* Mason who, under the prestige of Brethren of rank, and with attractive titles to their books, have scattered them broad-cast over the country. And what is worse still, agents have been employed by these Masonic stock-jobbers, who come to us under the guise of charity, and by appeals to this cardinal principle of the Order, are enabled to effect large sales of their worthless productions. We have had a surfeit of these in this jurisdiction, but we are gratified to know that more recently the valuable standard publications of the Order have, to some extent, taken the place of this Masonic literary trash."

WHAT ARE THE WAGES OF A MASON?

Bro. S. W. why are you stationed in the West?

* * * * To pay the Craft their wages, * * * *

What a familiar sound these words have to our ears, and how often we hear them recited at the opening and closing of the Lodge, without appreciating their deep and earnest meaning; and yet, we all feel that no falsehood or deceit should dwell amidst that sacred band or society of Craftsmen, where Truth sits enthroned, and where, devoted to her service, we labor unceasingly at the building of her Temple. We must then believe that the true and faithful workman in this temple, will surely and calmly receive his wages, and that he who receives them not, may rest assured that he has not labored as a true Craftsman, that he is not entitled to his wages. True, we are not induced to labor in this temple of humanity by any menial or mercenary motive, nor by the hope of fee or reward, but yet, the Craftsman, who, asking for no reward, waits patiently and submissively, shall receive those wages which have been promised him, and when he has received them, he will not disdain them, but hold fast to them forever. When his day's work is finished, and he has been found worthy of his hire, his heart will rejoice in the reception of his wages, for his conscience will tell him that he has well and faithfully earned them. And what, then, are these wages which we seek not, but which have been so solemnly promised, and which are so precious and imperishable to him who receives them?

The human soul is so constituted, that in all our actions, when undertaken with due consciousness and deliberation, we look forward to some certain aim or object, appearing to float before our eyes in the dim vista of futurity, to the attainment of which our exertions are directed, and the final accomplishment of which establishes in a greater or less degree our joy or satisfaction. This earnest endeavor to attain the aim or object in view,—this ardent desire to accomplish it,—is implanted in our hearts by the hand of the Almighty Architect of the Universe. It follows, therefore, that the actions of men, of beings endowed with reason, should never be without some certain aim, otherwise they sink to the level of the brute creation, actuated by the promptings of their instinct alone.

Every man, it matters not how rude or humble, seeks by means of his peculiar occupation or trade, to secure his existence, and to provide for himself the utmost possible enjoyment of his possessions during the term of his earthly life, and though pregnant fate may strew his path with thorns, yet still he looks forward hopefully to the object in view, struggling on with his strength and courage, until finally Death receives him within her arms of mercy, and bears him hence to that bourne where he receives his last earned wages—wages far more valuable than any his earthly labors could ever hope to obtain.

By the wages of a Mason, however, we do not now intend to allude to this eminent reward, which, in the world to come, shall be the portion of each faithful Craftsman, but we refer to those wages alone which we are to receive here on earth, as has been promised us within the Lodge.

The workman, whose daily labor suffices merely for his necessities, and provides him with shelter, food and raiment, rejoices when the weary toil of the sultry day is over, when the evening hour draws near, bringing with it sweet repose and refreshing slumbers. So, likewise, does the Mason who commences his task with toil and trouble, and who cannot complete it without encountering many obstacles and impediments. He looks forward earnestly to the reward of his labors, to that reward so solemnly promised him when he became a Craftsman in our mysterious Brotherhood. Ay, Brethren!—each true and faithful Craftsman shall receive his wages—a sweet reward—and happy the Brother, who, from his first entrance within the sanctuary, is penetrated with this ardent desire of a future reward, and with a firm and steady purpose proceeds on his way, and performs his allotted task as a man and Mason, with never-failing courage and determination.

Some of the members of our ancient Fraternity are satisfied with the pleasures of friendship, of sociability, and the convivial circle, and this is the highest aim of their desires; imagining that in these pleasures they have found the reward of their labors. But this is an error, for these pleasures are open to each Brother at the very commencement of his Masonic career, while the true wages of a faithful Mason are only to be acquired by patient toil and industry. Many Brethren, alas! in idle inactivity, enjoy these pleasures without desiring any higher or more lasting reward.

Sincere friendship, and the enjoyment of convivial pleasures, are certainly beautiful flowers in the pathway of human life; beautiful flowers in the path of Masonry. It will well repay us to foster and tend them with care and zeal; and happy indeed is the Brother who finds these flowers blooming about him, and having found them, knows how to preserve and apply them to a proper use. But these are but flowers planted by the wayside, to gladden the heart of the tired wanderer through life's pilgrimage; to give relief to his eyes, dimned by their steady look into the distance of futurity—flowers blooming there to refresh him with their fragrance, when, borne down by the weight of his toilsome travel, he sinks exhausted upon the earth.

It is assuredly a beautiful characteristic of our Institution, that we are united in the bonds of fellowship with so many of the good and true, who might otherwise have remained at a perpetual distance; that we there meet together upon the level of equality, in a cheerful, unconstrained circle, ignoring the shackles of a burthensome ceremonial. It is fortunate, indeed, that within the hallowed precincts of the Lodge, each Brother's heart may be lovingly opened to his Brother, finding rest and recreation after the toil of his daily work is over, and comfort and consolation in his hour of grief and sorrow.

But it never was intended that this should be the main end and object of our Masonic life,—the wages of our Masonic labor,—for all these we can attain without work or labor. These flowers bloom along the borders of our Masonic path, only to give us strength while journeying on our toilsome way, that we may rest among them from our daily labors; and why should we not gladly pluck them when they bloom so fragrantly beside us? Why should we not enjoy them when a good hand so freely offers them?

But the hours spent within the circle of friendly intercourse, the pleasures of social conviviality, are transitory and evanescent, and like all earthly joys, of but a brief duration. The wages promised to the faithful Mason, who has accomplished his well earned task, must be a higher and more enduring reward. And what then are these wages which shall be our reward?

The true Craftsman finds them in the depth of his own heart. They are mirrored in the cheerful glance of his sparkling eye. The wages of a Mason is that inward joy of the soul, produced by his own conscience, of having well and truly labored with unwearied exertion, in the performance of the duties which he owes to his God, to his family, to his Brethren, ay, to the whole of mankind; and of having so lived here on earth, that at some future day, the Eternal Master of the Universe may call him from his earthly labors to everlasting refreshment in the Grand Lodge above.

Our wages are that heavenly rest and repose of the soul, whose wisdom and strength still the stormy passions of our breasts, and overcome the perpetual tortures of the stings of conscience. It is the beautiful daughter of Virtue, calmly resigning herself to the dispensation of fate, never deviating from the once trodden path of virtue, neither led away by the brief and transient intoxication of pleasure, nor by the fear of the thorns which grow along the rough and rugged path of life. No *man* can judge us worthy or unworthy of these wages, nor can man give us this reward. It is the natural result of our labors, of our true Masonic work, and perisheth not, when once fairly earned. This inward joy and heavenly rest of the soul, is therefore the reward that we, as Masons, may aspire to, and receive; not without exertion on our part, it is true, but which we will receive and keep forever, durable and imperishable, until finally we enter into that land of eternal bliss and peace, where the measure of our virtues, the number of our accomplished duties, our respective worth and our final wages, will be determined forever.

In virtue alone lies concealed the germ of all tranquility of mind on earth, and of future joy in the world above. Virtue alone can still the angry tempest of our hearts, and with a steady hand guide the helm through life's stormy sea. These are the priceless wages which Masonry offers us, and which she aids us to obtain by the might of her truth and wisdom. It is not necessary that we should study deeply in order to find this truth and wisdom; let us but cultivate our own hearts, and wage perpetual warfare against the enemies of our manly dignity and honor, and we will assuredly succeed. The struggle may be severe, but let us remember that our wages are great and imperishable. They will procure us here the purest earthly happiness, and at the final day decide the destiny of our future life. May this reward be eternal happiness for each Brother of our mystic circle, and may each, when his last hour draws nigh, exclaim, "We have found a priceless reward, Oh! Masonry! within thy sacred halls!"

But this reward also creates for us another pleasure still; one, which without it, we could not feel. The true worker in the temple of Humanity, who labors for the welfare of his Brethren and of mankind in general, finds his reward not only in his own heart, but also within the circle of his Brethren; in the regard and respect of the good and true; in the unfeigned love and affection which surround him, and in the gratitude which binds his Brethren to him. What is there, in this life, that binds man to his brother man with stronger bonds than a chain of feeling, the links of which are mutual respect, love and gratitude?

United by a chain like this, the hearts of the Brethren fuse together, and the pleasure and happiness emanating from this inward fusion can only be considered as an augmentation of wages, of those wages which are promised to the faithful builders of the spiritual temple of Masonry.

Let us then not deem these wages as small or insignificant, but strive to deserve them with all the energy of our minds, and they will be exalted far above any earthly reward; let us strive to become more and more worthy of them, for they increase our happiness in the fraternal circle and give us a foretaste of still higher bliss.

Then let us again to work; with renewed vigor construct the building entrusted to our care; encourage and aid one another in carrying out our Masonic duties; and then, when the work is finished, no one will go away empty or dissatisfied, but all will receive their promised wages, in the regard, love and gratitude of our Brethren and in that inward satisfaction and imperishable happiness,

> " Which nothing earthly gives or can destroy,
> The soul's calm sunshine and the heartfelt joy."

" S."

STROLLS AMONG THE WORKMEN.

NO. 12.

DESECRATION OF THE SQUARE.

Dear Bro. Moore—I have often observed with curious interest how readily those who obtain an insight into our mysteries, nestle into the open-hearted sincerity which greets them in their progress hitherward. They soon perceive and feel satisfied of its reality and enjoy its advantages, as they are daily unfolded, and which become obvious and comprehensive, as step by step they tread the sacred apartments of the Temple. And I have as many times wondered with what facility their feelings seem to assimilate the spirit of candor and plain dealing which are to distinguish them as Masons. They cannot anticipate their progress hitherward, consequently they can have no predetermined will in the matter; nor is there any evidence of a studied affectation; and yet it seems to require no effort from them, to participate fully in the benevolent design of the Institution. The honesty of purpose which they are taught, through the instrumentality of the *Square*, to practice; the pure enobling principles of philanthropy which give strength and permanency to Freemasonry; the active and indestructible elements of Divine love, which they discover, forming the basis of a fraternal and confiding spirit,—all combine to strike a chord within them, hitherto deadened by disuse, but now recovering its elasticity, vibrates in unison with these living principles. The discovery, within the human heart, of such strong affinities for the principles of morality and virtue, is the more remarkable from the fact, that it seems to be in conflict with the teachings of the *Great Light* in Masonry, wherein we learn our natural depravity, viz. that " the heart is deceitful above all things and desperately wicked," and " when we would do well, evil is present with us." On the contrary, we find, in innumerable instances, really a strong desire to perform the beneficent purposes of Freemasonry, that of being serviceable to their fellow creatures; or at any rate—judging from the ready and easy manner in which many, who come in among us, throw off their feelings of apprehension and distrust and seem anxious to find a congenial spirit to whom they may unbosom their smothered and pent up feelings,—that the latent emotions of the bosom seek rather a moral and pious atmosphere, where holy thought finds its freedom, and a pure confiding heart a well protected Asylum. Nor is our astonishment less upon perceiving the rapidity of the transition from mental reserve to that of frankness. They glide as placidly as rapidly, from stranger, acquaintance, or friend, to that of Brother; and with delight awaken to the realization of those moral affinities which knit heart, mind and soul to their fellows. Endeavoring to divest themselves of embarrassing doubts, and bewildered by the novelty of their new character as Masons, they can scarcely realize the truth, that they are now sacredly associated with those to whom they may implicitly confide their honor and entrust their secret motives, and rest satisfied they neither will be sacrificed or abused. I am happy in believing that these assurances are really guaranteed by the principles of Freemasonry; and more than these could be enjoyed were they not sometimes disregarded by the unfortunate, and in many instances shamefully abused by the base designs of others more guilty. But whether the result of our observations should or should not present any degree of modification to the well established laws of our moral nature, the inflexible realities of truth force us to acceed to facts of opposite tendencies, which almost daily present themselves. Very many of those who come in among us with cold indifference, made rigid probably, by a constant friction with the wicked and deceitful, have their fears excited least the virtues which adorn the Temple of Freemasonry, but shadow the sterile ground of selfishness. How grateful the relief upon discovering, nestling here, the germ of true benevolence with the promised fruits of fraternal love!

The honest, hearty and unsophisticated reliance which legitimately attaches to a Master Mason's pledge of honor, should never be destroyed or impaired by neglect or abuse. I have intimated that already, its fastidious sensibilities have lost their acuteness and delicate tone, and cannot now-a-days be wholly relied upon. The black sheep we have among us mingle and eagerly sport with the most beautiful of the flock, marring the beauty of the whole. They may properly be compared with " tares that have grown up among the wheat," and cannot safely be removed. It is, doubtless, to these foreign and destructive seeds that may be attributed the obstructions which the benevolent mission of Freemasonry sustains, its purity obscured and its virtues abused. It is lamentable, nay more, it is painful, to witness the unscrupulous and reckless manner in which the sacred pledge of the *Square* is given for sordid pelf and gain. True it is given in some instances under most trying circumstances; driven by desperation, the party may yield to the temptation and use it to save his business or family from ruin. Others, less worthy, finding it an effective medium for success, designedly use it to wrong or defraud. But be the object or motive what it may, the simple fact of abusing the solemn import of the *emblem*, has produced a ripple upon the broad placid surface of fraternal confidence and integrity which threaten a wave still more ungovernable and destructive. It has already produced a restless watchfulness, a timorous prudence, which naturally weakens the confiding spirit hitherto enjoyed by the Craft.

After all, it must be conceded that the Brethren, generally, are more or less at fault for the careless use of their Masonic word, given, as it is often done, upon trivial occasions; neither are the Lodges entirely blameless for the loose manner the rod of discipline is held over those who wontonly practice, with the *Square*, a deception upon the unweary and confiding. How very common is it for Masons, with this expressive Symbol, to emphasise their common-place asseverations? Indeed to give assurances "*upon the Square*," has become a byword even among the profane. Of course they are ignorant of its full Masonic bearings, but Masons understand its symbolic significance, and hence are inexcusable for its abuse; they know that its emblematical use is to impress upon the heart the principles of morality, virtue and honor; to pledge these then, which impart to man all that is noble and which elevates the Mason high above the common level of our fallen nature, for the purpose of practising a fraud upon a Brother, or over-reaching a friend, is one of the worst of crimes. And yet instances are not rare in which parties have openly and freely sacrificed these principles, in furthering their mercenary purposes; and the Craft have suffered these criminal transactions to transpire, with impunity, immediately under the "droppings of the Sanctuary." I may be unnecessarily sensitive in regard to this matter; it may not have so pernicious an influence as my fears create; still I confess to a strong repugnance to the use of Freemasony in any manner whatever, for selfish pecuniary purposes; particularly when the transaction itself has no other qualifications.

Yours, in fraternal love, D.

GRAND LODGE OF PENNSYLVANIA.

We have before us a copy of the Proceedings of this old and conservative Grand Lodge, had at its annual communication in Philadelphia, on the 27th Dec. last. The opening address of the Grand Master is a short but interesting paper, and represents the financial affairs of the Grand Lodge as being in a very flourishing condition. The debt of the Grand Lodge is stated at $73,000. The Grand Charity Fund amounts to about $36,000, and the Girard Bequest to $40,000. The value of the real estate and personal property is not given, but it must be very considerable. We give the following brief extract from the address:—

> I deem it only necessary on this occasion to advert in a general way, to some matters of interest; not only to the Craft in this jurisdiction, but to Masonry throughout the United States; and without being desirous of meddling with matters which may not be strictly regarded as such, I cannot refrain from a mere passing notice of our present national affairs. Perhaps silence at this critical moment, would be the most prudent course. If I allude to the troubles that now distract and divide this once united and happy country, I do it in a Masonic spirit, though alas, I fear that Masonsy is powerless to still the whirlwind or allay the storm that now hovers o'er us. Yet, if Masonry is powerless to heal and unite this bleeding and distracted nation, it is also at the same time powerful to relieve, commiserate with, and succor individual Brethren on either side, engaged in this fratricidal strife.
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> In war, as well as in peace, the Masonic duty, and the Masonic privilege, are alike binding and reciprocal. By the ancient constitutions of Masonry, a Brother, even when engaged in rebellion against his country, is still to be considered as a Mason; his character as such being indefeasible. Then whenever opportunity offers, let us show ourselves true to our teachings, by mitigating the sufferings and alleviating the distresses that follow in war's dread train, for such *is* the mission of Masonry.

THE REPRESENTATIVE SYSTEM.

The committee on correspondence of the Grand Lodge of Pennsylvania, speaks of the "representative system," so called, in the following terms:—

> We take leave, most respectfully, to suggest, that a system of permanent Grand Representation between any of the Right Worshipful Grand Lodges of the United States and the various Right Worshipful Grand Lodges of Europe, may be of doubtful propriety. Of this system itself we are by no means an advocate. Representation of one Grand Lodge to another, in special cases and for particular purposes, is no doubt Masonic and beneficial. Then the object to be attained is special. The duty circumscribed. The responsibility fixed. The action of the Craft in either jurisdiction, on the results reported, direct, and it may be either remedial, approbatory, or condemnatory. In such cases we believe good may be produced. But a representation without object or purpose, only to co-relate jurisdictions, to mark Masonic respect, to indicate friendly relations between Grand Lodges, is not essential to Masonic interests, to say the least of it. These remarks apply as between Grand Lodges of the United States and those of Europe. When we consider the difference, the vast difference between the organization, the polity, the regulations, the existence or permission to exist, the circumstances and surroundings of the Grand Lodges of Europe, as contradistinguished from those of the United States—we gravely doubt if the system be adopted by our sister Grand Lodges of the United States, of representation to and from Grand Lodges in Europe, is not a subject for serious consideration by the Masonic Brotherhood. We remark, that of the system only we speak. Over and over again have we, on behalf of the Grand Lodge of Pennsylvania, denied that any right exists in any sister Grand Lodge to interfere with the domestic concerns of a Grand Lodge. We do not now touch on this forbidden subject. We confine ourselves within the rule, which we insist shall govern all Grand Lodges, not to meddle with the individual business of sovereign Grand Lodges. The system to which we now call attention is a question of general concernment to the Craft in the United States.
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> There is probably one or two Right Worshipful Grand Lodges in the United States which accredit and receive grand representatives from, and to, Right Worshipful Grand Lodges on the continent of Europe. So far as this action of

theirs can be made a Masonic precedent for the Craft in the United States, it may be said to be so considered. Our sister Grand Lodges have acted on their own judgment, in the premises, and their action, in its influence on Masonry generally in the United States, is a just and proper subject for consideration, by those who may not be satisfied the system is the best, especially as it indirectly affects those interests which are the common charge of the Craft.

The question of "Colored Lodges;" the exercise of the claimed right, by European Grand Lodges, to grant charters to Subordinate Lodges within the jurisdiction of Grand Lodges in the United States; and the intermixed relations between foreign Grand Lodges and those of the United States on our boundary line, which divides these nations, are becoming of serious import.

As to the first two subjects of the above enumeration, the Grand Lodge of Pennsylvania has spoken too plainly and decidedly to be misunderstood. She has an interest in both questions, because they each concern the sovereign rights, dignity, and stability of all Masonic supreme jurisdictions.

If these, and like important interests, are to be left to the action of grand representatives, between Grand Lodges who are parties to a dispute in which these interests are involved, then the principles which underlie them are involved also in the controversy. The principles are common to the whole Craft. The Craft has a positive, a major right, to see the principles maintained, over the minor consequence of the settlement of a controversy between the parties to it.

If, we say, these questions, and their important relations to every Grand Lodge in the United States, are to be solely intrusted to a Grand Lodge representative, the Craft should most respectfully inquire if such an agent is fully equal to the task. In a like spirit, may we not suggest, that as all the Grand Lodges are involved indirectly, they should be permitted to indicate the character and qualifications of such an agent. *Not to dictate who he should be, but rather to describe what he ought to be.* To illustrate our views, we remark, that such a Grand Lodge representative should have served well and faithfully in all stations in a Subordinate Lodge of the United States Grand Lodge which accredits him. His Masonic knowledge and learning, legislative experience, discretion, and judgment, should have been gained by long service in a United States Grand Lodge. He should be thoroughly imbued with the principles on which our National and Masonic government rests. He should be well informed as to the policy and interests of the Masonic Brotherhood of the Grand Lodges of all the States in the Union. He should be keenly alive to the sensitiveness which marks the Craft in the United States, when any unmasonic effort is made to interfere with the rights, privileges, dignity, integrity, stability, or harmony of any Grand Lodge jurisdiction. He should be the representative of all and each of these inherent Masonic attributes of the Craft in the United States, as well as the chosen delegate from any particular Grand Lodge.

It seems to us, that these are the admitted, most necessary qulifications for such a responsible position as a Right Worshipful Grand Lodge Representative, from a United States Grand Lodge, to one in any other nation. We believe this Masonic opinion will be unanimous. It is not to be understood, nor can it be construed to mean, by these remarks, that we criticise any Grand Representative now holding such appointment. Let it be clearly stated that we do not know any such Brother. Have no Masonic or other information in regard to any such. All we remark is impersonal as to any delegate or representative. The system, as we notice it, is faulty, because of its constituting such representatives as a permanent appointment. Being thus liable to objection, it becomes the more so if such representative does not come up to the standard suggested. A degree of qualification which, we respectfully submit, every Grand Lodge in the United States will agree is to be sought, in the selection and commission of so important a Masonic officer.

MASONRY THE RECEIVER AND REFLECTOR OF HONOR.

THE relations of Masonry in all its bearings to the interests and operations of the public and social life with which it is now brought into such constant contact, and over which, as we have recently endeavored to show, it is calculated, in this country at least, to exercise a very powerful and very beneficial influence, demand, now more than ever, the earnest and watchful attention of every true Brother of the Order, and, we do not hesitate to add, of every true Patriot. The articles in which we have recently striven to demonstrate the elevated dignity and duty of the path laid open by Providence for the beneficent and healing operation of Masonry at the present eventful crisis, have not been dictated or prompted by any exaggerated or vain glorious feeling—by any undue desire of "magnifying the office" of our Order. The Brethren, who know us best, will be the least likely to attribute to us tendencies of that character. While thoroughly devoted to the cause and interests of Freemasonry, which every year's experience has tended more fully and firmly to identify to our mind with that of everything gentle and good and great in the fabric and system of human society, we have ever felt it to be our duty to keep that devotion in strict subjection to the paramount principles of Truth and Common Sense. Hence we have always been most careful not to put forward any assertion of facts as a basis of argument, until we had thoroughly examined those facts, not merely in their general bearing, but in all their particulars and collateral circumstances. And this we consider to be the bounden duty of every one who ventures to assume the office of a public journalist, and especially so, when that office is held in connection with the organ of a great Society, whose leading objects are the cultivation and maintenance of CHARITY, VIRTUE, and TRUTH. We were more than ordinarily observant of this care, when recently investigating the exact position to which Masonry has now attained, more particularly in these States, and the amount of influence which it may not only be expected to exercise, but which, to our thinking, it is bound by its every vow and principle to bring to bear upon the healing and effacing of the wound which this direful Civil War will have left fretting and festering in the Body Politic and Social of America. What we stated in the articles referred to was the result of a close and calm investigation of facts, and, as we believe, of a fair and impartial deduction of inferences from those facts. To avoid all needlessly lengthy repetitions, we once more, briefly and emphatically, express it as our belief, that MASONRY, founded as it is on the most charitable and beneficent principles, standing strictly aloof from all party, political or sectarian jealousies, possessing too its present extended and powerful organization, and ranking among its Brethren hundreds, we might say thousands, of the most patriotic, most virtuous and most influential men in our country, *can* exercise, and *is bound* to exercise, a calming, healing and reconciling influence over the troubled spirit of the people, that no other body or organization could possibly exercise to the same extent at the present time.

Being deeply persuaded of the truth of this assertion, and no less deeply anxious to see this influence brought to bear as fully, promptly, and universally as possible, it will not excite any surprise, that our thoughts should be turned very frequently and anxiously to all the more important points of contact—as we may rightly name them—between Masonry regarded internally, and public and social life in its *external* relations to it. Whatever more particularly may tend to bring into more intimate communion and affectionate co-operation the practical development of those external principles of BENEVOLENCE, TRUTH and VIRTUE, upon which all that is really great and good, whether in the World's life *without*, or the Masonic life *within*, must now and ever rest, is surely well deserving of our earnest consideration. One of the most effective means of securing this desirable result will be found, we believe, in the exercise of a more broad and generous spirit in awarding what we may term the "Higher Honors" of Masonry, than has hitherto been generally exhibited by our Brotherhood. Let us not be misunderstood as making the last remark with any reproachful or invidious feeling. So far from this, we feel pleasure in acknowledging that even the last ten years have seen a very favorable change in most of these States, as regards the increase of that liberal spirit, which, under certain restrictions, we have always advocated. But these are no ordinary times. On the contrary, what age of the history of Masonry, or of America, or of the World at large, ever witnessed such stirring and startling events, as are becoming familiar occurrences of daily life to us? It has been said, we are rapidly *living* history. It might be more correctly asserted—so lightning-like is the rapid succession of marvellous events—that we are telegraphing it! And Masonry must adapt itself to this speed-spirit of the age, so far at least as not to be left lagging, useless and helpless, in the rear, though equally careful against being led forward too thoughtlessly and impetuously. In this, as in other things, we can adopt for our guidance no wiser or better rule than the golden one of the Roman poet, Horace—

> "In medio tutissimus ibis."
> "In the middle path you will go most safely."

To which we may add another passage of the same writer, that seems peculiarly suitable to what we have just set down as warning against excessive haste on the one hand, or undue tardiness on the other. Horace concludes one of his most beautiful epistles, in which he has been urging Lollius to join with him in the pursuit of wisdom and virtue, with these words—

> "Quod si cessas, aut stenuus anteis,
> Nec tardum apperior, nec prœcedenlibus insto."

"But if you lag (too lazily) behind, or press too impetuously forward, I neither wait for the sluggish, nor press too closely upon those in advance of me." A wise hint, and let us say in passing, there are probably few ancient or modern authors, in whose works will be found a richer store of life's practical philosophy, than in those of this poet.

The "golden mean" so happily indicated in the first passage from Horace, is, above all others, "the path of safety." In all societies and communities, endowed with any vital energy, there will be found two extreme parties, the one representing reform and progress, the other the conservative element. It is thus in politics, in religion, and, as we have said, in all associations of men that are not stagnant, inert, lifeless. And so it is, and has been, in our Brotherhood, both in regard to the matter more immediately under discussion just now, and to others; and well for us all, well for the cause of Masonry, that it is so! It is a sure sign of the demoralization and decay of any cause or society, if its members do not feel sufficient interest in its principles to differ, and that sharply too, sometimes, from each other's views.

In reference to the awarding of the "Higher Honors" of Masonry, such as the office of Grand Master, one party, in this if not in other States, has strenuously endeavored to exclude from such offices and honors, all who had not won for themselves a elaim to the title of "bright Mason," by their proficiency in the ritual duties of the Lodge. This party may be taken as representing one extreme, while the other is held by those

in other
States if not
in this

who, in their eagerness to do honor to illustrious individuals, and perhaps to borrow for Masonry something of the reflected light of their fame, have been too regardless of some of the fundamental principles of our Institution, which certainly is not propagandist in its nature—is not, in fact, and cannot be, a seeker of proselytes; and still less can condescend to seek to shine in any borrowed or reflected light. Here again "the middle path will be the way of safety." The title of "bright Mason" indicates a living fact, the evidence of work well done, and of earnestness therefore in the cultivation of Masonic skill and knowledge, which should never be lightly or depreciatingly regarded. Other things being *equal*, in all cases of appointment to high office, the possession of that claim should turn the scale of the election. But, on the other hand, were no other qualifications ever to be taken into consideration, or all excluded who were deficient in that one special claim, it is evident that the cause of Masonry would suffer irreparable damage by the shutting out from its higher honors and offices, many Brethren whose virtues, wisdom, social position, and other distinctions not only commend them powerfully to the consideration of their Brother Masons, but to that of the world generally. It would be easy to individualize many such men, whose general qualifications as men and Masons, are such as would eminently fit them for discharging with dignity to themselves, and with benefit to the Brotherood, the duties of the highest offices of the Grand Lodge; but yet whose pursuits and life have been such as to render it almost impossible for them to become, in the strict technical sense, "bright Masons." Nor let it be supposed that we are at all forgetful of the "common level" of Masonry, when we speak of the distinctions of society and of public life, as justly holding a certain place among the qualifications of candidates for our higher honors. That equality among Brethren, which Masonry lays down as a fundamental principle, is not in the remotest degree opposed to those differences of talent, learning, strength, and other mental and physical qualifications, which form the most striking characteristic of the whole moral and material Universe.

All worldly distinctions, of any real worth, are, in themselves, the evidences of good conduct, and good work well done. Mistakes may sometimes occur, but, as a general rule, that voice of public opinion, which honors and elevates one man for his wisdom and learning, another for his patriotism, another for his political ability and sagacity, and a fourth for his eminent executive talents, is not far wrong: and when we find men thus honored by public respect and reputation, quietly and unostentatiously relieving these more brilliant jewels of public life, by the simple but not less graceful setting of the calm, conscientious performance of all the duties of the Masonic private life, we shall do well to remember the coincidence, when we are awarding the higher honors of Masonry. Such men as these, who, on the various fields of public life have won the honor and respect of their country, are living recommendations of Masonry, and by elevating them when deemed worthy in all points, to the highest offices at our disposal, we exactly strike, and that most happily, one of those points of contact where union and co-operation may so beneficially take place between Masonry and the outside world. It occurs to us as a very remarkable coincidence—and one from which some important inferences may very naturally be drawn—that a large proportion of the Generals and other public men, who, since the breaking out of this Rebellion, have performed the most solid, unselfish services in behalf of their suffering country, ignoring, or setting their foot on party and sectarian distinctions of an earlier date, are men well known to the Brotherhood as earnest, conscientious Masons. We cannot pause to discuss the various inferences legitimately to be drawn from this fact—for a fact substantial, real and living it is—but this one is too obvious to be passed over. When the fever of rebellion is checked, as it soon will be; when we shall be joining with our Brethren and fellow-countrymen in thanksgiving for the restoration of peace and its attendant blessings to our land; shall we forget the claims which these our illustrious Brethren have upon us, when, in the several States of the UNION, rescued or restored by them, the time arrives for the distribution of the Higher Honors of Masonry by the Grand Lodges? Assuredly not, unless common gratitude shall suddenly have left us as well as common sense! MASONRY must never become—will never become—an instrumentality for political intrigue, or for pampering the vanity of party politicians; but PATRIOTISM ranks at the head of the virtues, which she binds herself ever to cultivate and cherish; and putting aside as they have done, all thoughts of sectional and sectarian difference, she will be found among the first to pay public honor to the Patriots, to whom America, Mankind, the Cause of Human Liberty, will owe so deep a debt of gratitude: and, with these at its head, the Masonic Army of Charity will march forward on its glorious career of duty, healing the wounds, alleviating the suffering, calming the passions, and conciliating the enmities which must still survive—a direful heritage—the termination of the Struggle of the Sword!

MASONIC FEMALE ORPHAN SCHOOL[*].

AMONG the many noble works of charity and beneficence by which the society of Freemasons have carried into practice the maxims of their Order, the Masonic Female Orphan School, in Burlington-place, Dublin, may justly be regarded as a striking illustration. Interesting, however, as it must in a special degree appear to members of the Masonic body, it furnishes a less direct but not less useful lesson to the casual observer, as a training institution in which the soundest dictates of reason and common sense are carried out, a complete education, physical, moral, and intellectual, afforded, and a high cultivation both of the intellect and of the imagination shown to be not incompatible with a thorough training in the less shining but more useful homely duties of life. It is now some fifteen years since the governors of the Masonic Female Orphan School, which had previously been in existence upon a smaller scale, obtained a grant from the late Lord Herbert of a site in Burlington-place, on which the present establishment was built by donations principally derived from members of the Masonic Order resident in this country, and anxious to provide a suitable refuge for the destitute daughters of their poorer Brethren. The exterior of the edifice is plain and unpretending: no expense has been lavished on decoration, but probably there are few buildings which so thoroughly answer the object designed. In 1860, in consequence of the increasing number of eligible candidates for admission, an additional wing was erected, rendering the establishment capable of accommodating 40 girls. To accomplish this object, the funded property of the institution was reduced by nearly £1000, but this, it is hoped, will gradually be replaced by the increase of donations and annual subscriptions consequent on the augmentation of the number of inmates. The wisdom of the governors, not alone in the site adopted, but also in the construction of the edifice, is proved remarkable by the healthy condition of the inmates, and the almost total absence of sickness amongst them. In trnth, the only part of the building that wears a deserted aspect is the hospital, which however, is a model of neatness and scrupulous cleanliness. The children have, of course, had their share of the maladies incident to juveniles: they run through the usual infantile disorders of measles, whooping cough, and scarlatina; but no better demonstration can be afforded of the skill, care, and attention with which the medical officer, the matron, and her assistants, perform their duties, than the fact that for the past 14 years not a single death has occurred in the establishment. This desirable result is attained by three important agencies—pure air, wholesome diet, and healthy and invigorating occupation. Every apartment in the building, from the kitchen to the dormitories, is spacious, clean, and well ventilated. Each girl is provided with a separate bed. The bedrooms are clean and airy, communicating with and adjoining the apartments of the matron and her assistant. The bedding, the walls, and the very floor are accurately neat and clean—a result obtained by the system of the establishment, by which each girl is required to make her own bed, take charge of and keep in repair her own clothes, and take her turn in washing and arranging the bedrooms. The lavatory (a separate apartment) is conveniently provided with the requisites with which each girl, even the youngest, is required not to "adore, with head uncovered, the cosmetic powers," but, what is far better, to keep her person perfectly clean, her hair and dress neat, and to acquire those habits of tidiness and order without which personal beauty and intellectual accomplishments lose half their attractions. The refectory is a spacious and comfortable apartment, adjoining the kitchen, and communicating therewith by an aperture through which viands and dishes may be removed with great saving both of time and trouble. Every part of the building is thus kept with the most careful attention to order and system. The schoolrooms, of which there are two, one for the elder girls and the other for the younger, might well furnish examples worthy of imitation in many a fashionable academy. From their entrance into the institution, habits of order, neatness, and self-dependence are inculcated and enforced. Even the youngest girl is required to make her own bed, to keep and repair her own clothes and wait on herself at all times. As soon as she is of sufficient strength, she is required to assist in kitchen and laundry, and even to wash out the rooms, and to discharge those various domestic duties, the performance of which is essential to the comfort of a household. No excuse save that of illness is allowed; nor is the least difference made between one child and another. The daughter of the *quondam* wealthy merchant who had been ruined by over speculation—the child of the aristocratic country gentleman, who perhaps had been stripped of his possessions by an adverse lawsuit—is given the same education of heart, head, and hand, as the offspring of the humblest individual who ever wore a Masonic Apron. To make any difference between one child and another in this respect would not only be a manifest injustice, but would render it impossible to preserve either the discipline of the school or the equality and affection which subsist among the girls. Sometime since, the parents of a girl, once affluent, but reduced by series of reverses to poverty, died, leaving their daughter utterly destitute. Having been admitted into the institution, she for the first few days positively refused to make her own bed, or to perform for herself those offices which in her parents' lifetime, had been discharged for her by servants. The poor girl had yet to learn that the truest independence is that of self-dependence, and that the surest way both to acquire and to enjoy prosperity is learned from the lessons which adversity teaches. For three days she remained stubborn, but eventually the firmness, patience, and gentleness of the matron prevailed, and she ultimately became one of the most tractable and best conducted girls in the school. It may here be observed that corporal punishment is never resorted to in the institution, yet the perfection with which discipline is maintained and obedience enforced would be inexplicable to those who do not understand what Chalmers has so well described as "the omnipotence of loving-kindness." These details, and the recital of such homely occupations as those in which the inmates are engaged, may excite a smile; but their importance, as conducive to the usefulness, and consequent happiness of the girls in after life, is not to be appreciated lightly. For precisely in these qualifications, girls brought up in charitable institutions are usually most deficient. Who, that has observed the inmates of the female wards of some workhouses, can avoid perceiving how lamentably ignorant they are of the commonest domestic duties? Nor is the case much better at the opposite extremity of the social scale, for even in the fashionable boarding-school it will be often found that habits of self-dependence, neatness, and the "household virtues" which give every-day life its charm, cheer the domestic hearth, and shed light on the path of the obscure, are too much neglected. In this institution not only is the performance of domestic offices enforced, but the culture of the intellect and the tastes is not neglected. Besides the rudiments of English education they are taught singing; and even the pianoforte. Their household work over, each girl, before afternoon, is ready to take her place in the schoolroom. What a contrast do they present to the inmates of the workhouse! Neat and clean in appearance, plainly, but not ungracefully attired, with happy countenances and cheerful tones, they are ranged, not in silent, listless groups, nor with pale and stunted forms, evincing, in their prematurely aged countenances, the seeds of scrofula and consumption; their rosy faces and happy looks bespeak the care and attention bestowed upon them. They exhibit neither the stolid stupidity nor the meanness and cunning so often found in children who have been supported in charitable institutions. They can sing a few snatches of song and play an air or two upon the piano with correctness and melody. The visitor can hardly help asking could these be the same girls who in the morning were on their knees busy with scrubbing-brush and dust-pan; and when answered, as he assuredly must be, in the affirmative, it furnishes a proof of the possibility of a girl's being educated, and accomplished, and at the same time active, useful, and happy.

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[*] We take this article from the Dublin Express, and commend it to our readers as an admirable illustration of the practical operation of Masonry in a field suited to its genius and influence, and where both are employed to the greatest advantage —*Ed. Mag.*

Some of these girls, were their history known, might furnish many an interesting episode in real life. It is not many years since a trader, who had by his own exertions managed to support his family in a position of respectability, died, leaving his widow, with nine children, utterly bereft of support. Through the intervention of some friends, a situation was obtained for the mother, and she proceeded with her family to Dublin in order to enter on her post. But the cup of her misfortune was not yet full, and a still sorer calamity was about to fall upon the unhappy children. The very day of their arrival in Dublin, as the mother was descending a flight of stone steps, her foot slipped and she sustained injuries which, after some days' suffering, terminated in her death. Of the bodily and mental anguish which this poor woman endured, racked by a painful disease, and with mind torturing itself by the variety of its sad forebodings as to the fate of her orphan children, few can form any idea. But on looking over the deceased's papers, the Masonic certificate of the father of the children was found. This discovery led to their being assisted by some members of the Masonic body Two of the girls were eventually taken into the school, and provision was made for the others. The two girls who were inmates of the school have since been both respectably married.

Among the girls who from time to time have been trained up in this estimable institution, a considerable proportion are daughters of men who once filled respectable positions in society, some were even in affluent circumstances and highly connected. Some years ago a gentleman, the proprietor of one of the most extensive estates in Ireland, lost it through railway speculations, and died, leaving a daughter in the deepest poverty. He had fortunately been a Mason for several years previous to his death, and through the assistance of some Masonic friends the girl was received into the school. A bandmaster in the army, a member of a highly respectable family, died, leaving a widow and two girls penniless. The mother emigrated to a distant colony, where she obtained a situation and sent a remittance to her children to enable them to join her. The passage-money had been paid, and the girls were in readiness to start on their long voyage when a letter came, announcing the death of their mother. They were left thus completely destitute, but their father having been one of the Masonic body, the girls were received into the establishment, and they are now both married to men in comfortable circumstances. It not unfrequently happens that those who have been inmates of the school testify in after life their grateful sense of their obligations to the institution by becoming subscribers. A girl was not long since sent to a situation in Australia, and she last year sent as a mark of her gratitude a liberal subscription to the school, with the intimation that it would be continued annually.

Free admission is given in the Institution to the orphans of soldiers who have been Masons. It is a singular fact, that though several institutions exist, and in particular one noble establishment—the Royal Hibernian Military School—for the support and education of sons of soldiers, not one institution in Ireland opens its doors to the orphan daughter of the military man. To the ladies this school appeals with peculiar force. It may not be generally known that in many cases institutions which have been founded for the support and training of girls have not answered the expectations of the founders, the girls not turning out as well as was hoped and anticipated. That this failure has in every instance arisen from some defect in the management, is shown by the perfect success of the Masonic Female Orphan School. The female orphan has, indeed, claims of peculiar force on the charity and kindness of all who can assist her, for, in addition to all the distresses to which boys are subject, she has to withstand temptations to which they are exposed; and who are so qualified to sympathize with, and extend their assistance to their poorer sisters, as that better portion of mankind without which it has been said "the commencement of life would be without succor, the middle without pleasure, and the end without consolation?"

MASONRY AND LOYALTY.

A TRUE Mason is a true patriot, and will be true to his government. In an address delivered by Albert Pike, three years since, in New Orleans, he said:

> "It is not the mission of Masonry to engage in plots and conspiracies against the civil government. * * * It does not preach sedition nor encourage rebellion by a people or a race, when it can only end in disaster or defeat; or if successful, in bloodshed and barbarism. * * * It frowns upon cruelty and a wanton disregard of the rights of humanity, and it is alike the enemy of the mob and the autocrat; it is the votary of liberty and justice."

Had all Masons, north and south, been true to these teachings, the calamities of civil war would have been avoided, and Albert Pike would not now be engaged in the diabolical purpose of arming the fierce and bloodthirsty savages with tomahawk and scalping knife to carry desolation and death to our homes and firesides, and to destroy the Government that has so long fed and protected them. When Masons in high standing, who are regarded as lights in the Order, thus by their example give the lie to their teachings and the precepts of the Order, it is fit and proper on occasions like the present, and in a report of this character, to apply the corrective, and exemplify to all what principles govern the true Mason in times like the present.—*G. L. of Dist. Columbia.*

SUPREME GRAND COUNCIL 33°.

THIS distinguished body of M. P. Sov. Grand Inspectors General 33d, "Ancient and Accepted Rite," for the Northern Jurisdiction of the U. S. America, and the Sov. G. Consistory of S. P. R. S. 32d, appendant thereto, held their Annual Meetings in the city of Boston, commencing on the 21st ult., and continuing in session three days.

There was a very large attendance of Sov. G. Ins. General, and Sub. P. R. S., notwithstanding the present distracted condition of our country, and the absence of many members of both of these grades, in the country's service.

The meeting was doubtless the largest of any that has ever been held since the organization of the Council in 1813. As will be seen by the list below, there were nine States, and thirtyeight Bodies represented. A large amount of business was transacted; the best feeling prevailed, and entire harmony distinguished the deliberations. Among the members present were Brethren of eminent ability, of high professional and moral attainments; gentlemen of fine culture; of elevated social position, and distinction in the fraternity. We were particularly gratified to meet with the distinguished Grand Master and Deputy Grand Master of the Grand Lodge of Maine. The former, the Hon. Josiah H. Drummond, who now fills the second office in the Council, has been Speaker of the House of Representatives, and is Attorney General of that State, having, as we are informed, been re-elected to that dignified office, after one term, by a unanimous vote. The Deputy Grand Master, Hon. William P. Preble, is Clerk of the Courts of Maine. Hon. Charles Doe, Judge of the Supreme Court of New Hampshire; Hon. Benjamin Dean, Senator from the Suffolk District, Massachusetts; Hon. Col. Newell A. Thompson, of Boston; F. G. Tisdall, Esq., Editor of the Saturday Courier, New York; Joseph D. Evans, Esq., Past Grand Master of the Grand Lodge of New York, and Rev. D. B. Tracy, D. D., Chaplain of the 1st regiment Michigan Engineers and Mechanics, were also welcomed, and took active parts in the deliberations.

The Supreme Council was opened at the hour named in the Constitutions, viz. 10 o'clock, A. M., on Wednesday—the Puiss. Lt. Grand Commander presiding.

The divine blessing was invoked by the Ill. and Rev. Br. Albert Case.

There were present as officers—

Ill. K. H. Van Rensselaer, of Ohio, M. P. Lieut. Grand Commander.
Ill. Chas. W. Moore, of Boston, as P. Lieut. Grand Commander.
Ill. Winslow Lewis, M. D., of Boston, G. Sec. Gen. H. E.

Ill. Rev. Albert Case, of Boston, Ass. G. Sec. Gen. H. E.
Ill. William Parkman, of Boston, G. Treas. Gen.
Ill. C. R. Starkweather, of Illinois, G. Minister of State.
Ill. William S. Gardner, of Massachusetts, as G. Marshal.
Ill. John Christie, of N. Hampshire, G. Master of Ceremonies.
Ill. Gen. A. B. Thompson, Maine, as G. St. Bearer.

A fraternal letter was read from Ill. Ammi B. Young, Architect in the government service at Washington, regretting that his duties prevented his being present with us, and resigning his station as G. Capt. of the Guards. The resignation was accepted and the Hon. Benjamin Dean was subsequently elected to that office.

The Ill. Past M. P. G. Com. J. J. J. Gourgas, and Ill. Judge Archibald Bull, of New York, were excused for their absence, on account of ill health.

Ill. Br. H. A. Johnson, M. D., of Illinois, Medical Director of that State, and Ill. Br. Young, of Washington, were also excused on account of positive engagements in the government service.

The decease of the late Ill. Charles Gilman was announced in a very feeling manner, and a Committee, of which Ill. Winslow Lewis, M. D., G. Sec. Gen. was chairman, was appointed suitably to notice the sad event, and subsequently the Ill. Br. Lewis presented the following, which was unanimously adopted :—

Resolved, That the Supreme Council of the Northern Jurisdiction, U. S. A., have lost, by the death of the late Hon. Charles Gilman, of Baltimore, Sov. G. Ins. Gen. 33d, one, second to none, as a christian gentleman, a valued citizen, and as a Brother of the Order. Dignifying every station in life to which he was called, he has left the firm assurance, that he has been translated to purer joys above—an undying existence of happiness forever.

Propositions from several distinguished Sub. P. R. S. 32d, to be elevated to the grade of Sov. Ins. Gen., were received and duly acted upon.

The Reports of Deputies A. B. Thompson, of Maine, John Christie, of New Hampshire, N. H. Gould, of R. Island, and William S. Gardner, of Massachusetts, we received and read and ordered to be printed with the minutes.

The following testimonial of respect was presented by Ill. Br. Lewis, G. Sec. Gen., and unanimously adopted :—

Resolved, That this Supreme Council, recognizing with gratitude the long-continued and valuable services of their Ill. and venerable Brother, Past G. Commander J. J. J. Gourgas, would express their sympathies for the illness which detains him from their presence, and would herewith add their high consideration for all that he has so long and faithfully done in its behalf, and their prayers for his health and happiness.

A fraternal letter was read from Ill. William B. Hubbard, of Ohio, and placed on file.

A Charter was granted to Maine Consistory, at Portland, previously working under a Dispensation.

Charters were also granted the Lodge, Council, Chapter and Consistory, under Dispensations, at Detroit Michigan.

Dispensations were given for the re-organization of the Lodge, Council and

Chapter, in the city of New York. Other Bodies were, by vote, allowed to change their names.

The Ill. William P. Preble, of Maine, and Ill. D. B. Tracy, D. D., of Michigan, were elected active members of the Council. And the latter was appointed and confirmed Deputy for Michigan.

The Supreme Council proceeded to the election of M. P. Sov. G. Commander, and the Ill. K. H. Van Rensselaer, P. Lt. G. Commander, was unanimously elected and installed into that dignified office.

Hon. Josiah H. Drummond, Representative from Maine, was unanimously elected as Puiss. Lt. G. Commander, and was duly installed into the office by the M. P. G. Commander.

Minutes of the Proceedings of the Sov. Consistory and the minutes of the Council were read and approved, and the Council was closed to meet at Boston, in Annual Session, on the 3d Wednesday in May, 1863.

THE SOVEREIGN GRAND CONSISTORY.

The Sovereign Grand Consistory was opened at 12 o'clock, M., on Wednesday.

Ill. Gen. A. B. Thompson, President, Grand Commander presiding.
Hon. J. H. Drummond, as 1st Lt. G. Commander.
Rev. D. B. Tracy, D. D., as 2d Lt. G. Commander.
Hon. Heman Ely, as G. Minister of State.
Winslow Lewis, M. D., G. Keeper of the Seals and Archives.
Rev. Albert Case, Assistant Keeper of the Seals and Archives.
N. H. Gould, G. Chancellor.
F. G. Tisdall, as G. Master of Ceremonies.
William S. Gardner, as G. Expert Introducer.
Rev. C. H. Titus, as G. St. Bearer.
Edward P. Burnham, G. Capt. of Guards.
Theodore Ross, as G. Hospitaller.
Eben F. Gay, Steward and Sentinel.

The usual Committees were appointed and the business, which will be reported in the official Proceedings, was transacted with the utmost good feeling. The Reports were able and interesting, and together with the Returns, show the Ancient and Accepted Rite within the Jurisdiction to be in a healthy and prosperous condition.

The officers were elected for the current year, and inducted into their several stations.

They are as follows, viz. :—

Gen. A. B. Thompson, Maine, President, Grand Commander.
Joseph D. Evans, New York, 1st Lt. G. Commander.
Peter Thatcher, Ohio, 2d Lt. G. Commander.
N. H. Gould, R. Island, Minister of State.
Hon. N. A. Thompson, Massachusetts, G. Chancellor.
J. D. Dennis, R. Island, G. Master of Ceremonies.

William S. Gardner, Massachusetts, G. Expert Introducer.
Heman Ely, Ohio, G. St. Bearer.
F. G. Tisdall, New York, G. Hospitaller.

We append a list of the names of Inspectors General and Representatives of Subordinate Bodies as recorded in the minutes of the Consistory, with the names of the States they represented :—

MAINE.

Gen. A. B. Thompson, President, Grand Commander.
Hon. Josiah H. Drummond, Grand Master of the G. Lodge, Ex-Speaker of the House of Representatives, and Attorney General.
Hon. William P. Preble, Deputy Grand Master and Clerk of the Courts.
Edward P. Burnham, Barrister at Law.

NEW HAMPSHIRE.

John Christie, Esq., U. S. Navy.
Hon. Charles Doe, Judge Supreme Court.

MASSACHUSETTS.

Hon. Maj. Gen. William Sutton.
Winslow Lewis, M. D., Past Grand Master of the Grand Lodge.
Charles W. Moore, Esq., G. Secretary.
Hon. Col. N. A. Thompson.
Nathaniel B. Shurtleff, M. D.
Charles A. Davis, M. D.
Rev. Albert Case, Asst. G. Sec. Gen.
Joel Spalding, M. D.
Ruel W. Lawson, M. D.
John McClellan, Esq.
Hon. Benjamin Dean.
William Parkman, Esq., G. Treasurer Gen.
C. C. Hutchinson.
W. F. Salmon.
F. C. Raymond.
Eben F. Gay.

RHODE ISLAND.

N. H. Gould.
Rev. C. H. Titus.
J. D. Dennis.
Russell A. Dennison.

NEW YORK.

Joseph D. Evans, Esq., Past Grand Master of the Grand Lodge.
F. G. Tisdall, Esq., Editor of the Saturday Courier.

PENNSYLVANIA.

Consistory, &c, at Pittsburg, by K. H. Van Renssalear.

OHIO.

Hon. Heman Ely.
Theodore Ross.

ILLINOIS.

C. R. Starkweather, Representative of Mexican Council.

Robert H. Foss.

MICHIGAN.

Rev. D. B. Tracy, D. D., Chaplain 1st regiment Engineers and Mechanics.

GRAND LODGE OF CANADA.

[From the Report of the Committee on Foreign Correspondence of the Grand Lodge of Pennsylvania.]

SINCE our last report, the Right Worshipful Grand Lodge of Canada has transmitted to us, the Proceedings of her Fifth Annual Communication, together with those of four Special Communications. We have carefully examined these Proceedings. We now repeat, all that we have heretofore remarked on the question of the sovereign jurisdiction of a Grand Lodge, and the opinion expressed in regard to the conflict of jurisdiction between the so called Grand Lodge of Canada and the Right Worshipful Grand Lodge of England. These pre-expressed opinions we now refer to, only, that the Masonic principles we endeavored therein to maintain, may not be lost sight of in our present view of the subject. A Grand Lodge cannot be entitled to recognition as a Masonic sovereignty, until her Masonic authority is supreme over her territorial limits. The evidence of such supreme undisputed right, is to be found as any like fact. There cannot be two kinds of proof, a greater or lesser degree of proof. The fact must be undenied. No hypothesis will be permitted to sustain a deduction, or nurture an induction equivalent to such fact, or to be substituted for it. It is, or it is not. There must be a common, universally acknowledged standard by which to try the elementary ingredients constituting the fact, and hence the fact itself. The principle involved is vital to Masonry. It is fundamental. It is the inner life of Masonic existence. How then can there be a difference of opinion as to the existence and reality of such a fact. Until it exists, there can be no such Masonic organization as can only rest on such a basis. This fact and this organization co-exist. The Grand Lodge of Pennsylvania could not recognize the Right Worshipful Grand Lodge of Canada, so long as there was an open, notorious, admitted conflict between so-called Grand Lodges in the territory of Canada, [East and West under the one term.] While both claimed obedience and allegiance from subordinate Lodges neither was supreme nor sovereign. Your Committee felt it was best to wait quietly until the Brethren in Canada settled their own domestic grievances or differences, and not prolong or postpone such adjustment by strengthening either by becoming partizans in the controvesy. We so advised the Grand Lodge of Pennsylvania. She approved the recommendation. Precisely as your Committee intimated, the Brethren in Canada, competent and anxious to attend their own business, succeeded.

Your Committee find by the address of Right Worshipful Grand Master, Brother William Mercer Wilson, delivered to the Grand Lodge of Canada, on his installation, that he proclaims the fact, "that during the year that has now passed away, nothing has occurred, either to mar our harmony or to interrupt our peaceful progress. I am sure that I can but express the feelings common to every member of this Grand Body, when I say that to God, and to Him alone, are we indebted for the peace, happiness, and prosperity, which have thus far attended our efforts and blessed our labors; with grateful hearts and due solemnity, we would therefore earnestly entreat our common Father to continue to us His protection, blessing and guidance." * * * "I must therefore, only say, that I have reason to believe, that the Canada Craft was never in a more prosperous or happy condition than it now is." * * * * * "Honored abroad, advancing at home, free from all disturbing or counteracting influences, the sheen of its glory undimmed by any cloud of discord, it is surely the time to remember those who are called to suffer, to wipe tears from sorrowing eyes, and to shed the beams of hope on despairing hearts, to rise a monument of our gratitude, and to devote it to God and to distressed Brethren." This is the true spirit of Masonry. Language could not more unmistakeably proclaim a united Brotherhood, a peaceful fraternity, an undisturbed harmony, a Supreme Grand Lodge. Taking then, this broad and unqualified announcement of the fact, that no "disturbing or counteracting influences" exist in the Grand Lodge of Canada, to "mar our harmony" or "interrupt our peaceful progress," the fact exists that its Masonic and geographical jurisdictions are co-extensive and co-existing. This, thus asserted fact, is undenied. We rejoice that it is so. We rejoice that the Craft in Canada have settled their differences without recourse to any proffered unasked assistance. We joyfully and sincerely welcome them into the sisterhood of supreme Masonic sovereignties. Finally, we most respectfully suggest to them to forget the things that are behind, and press forward with steady and cautious steps, sustaining the landmarks, adhering to ancient principles, guarding the traditions, repelling minor innovations, and teaching Masonic truth by the unmistakeable light of true Masonic knowledge.

Obituary.

HON. BROTHER GOLDSMITH F. BAILEY.

AT the Regular Communication of Aurora Lodge, at Fitchburg, Mass., on Monday evening, May 12, after appropriate exercises on the death of Hon. G. F. BAILEY, who was a member of the Lodge, the following preamble and resolutions were unanimously adopted :—

Whereas the Supreme Architect of the Universe has been pleased, in his wisdom and mercy, to remove our worthy and much beloved Brother, the Hon. GOLDSMITH F. BAILEY, from the cares and trials of earth, to meet Him in the Grand Lodge above, where toil and pain shall cease,—Therefore be it by us

Resolved, That we deeply mourn the departure of our worthy Brother, the late Hon. Goldsmith F. Bailey, whose high integrity of character commands the respect of all who enjoyed the happiness of his friendship while living, and for whose Masonic faithfulness, the members of Aurora Lodge will fondly cherish his memory in death.

Resolved, That in the demise of our worthy Brother, the community has lost an exemplary citizen, the legal profession a bright and shining light, the Commonwealth a true and faithful Representative in Congress, society a social friend, and Masonry one of its most endeared members.

Resolved, That we tender our warmest sympathies to the family and friends of our deceased Brother, and would especially commend them to HIM who has promised to be a father to the fatherless, and the widow's God, and ask permission to mingle our grief with theirs, over our lost and loved Brother.

Resolved, That as a token of respect and esteem for our Brother, and as a faithful testimonial of our grief at his loss, the Jewels and Furniture of the Lodge be draped in mourning for the space of thirty days.

Resolved, That a copy of this preamble and accompanying resolutions, be furnished the bereaved family, placed upon the records of the Lodge, and published in the Masonic Magazine.

MASONIC CHIT CHAT.

Grand Encampment of Vermont.—We are gratified to learn that the Grand Commandery of Vermont has rescinded its recent secession resolutions and returned to its allegiance to the Grand Encampment of the U. States. This is right. If any State Grand Encampment becomes dissatisfied with its connection with the Supreme Body, the proper way for it is, to make its dissatisfaction known at the fountain head, and ask to be relieved. The rebellion in a neighboring province a few years ago, when certain Lodges undertook to throw off their allegiance to the supreme head, has left a bad precedent; and although we ought not, perhaps, to complain when our own 'chickens come home to roost,' yet we hope not to see that precedent followed by American Masons, in any branch of the Order.

Maine. The Grand Lodge and the other Grand Masonic Bodies of Maine, held Annual Communications at Portland the last month. The attendance on all the bodies was large. Nearly all the Lodges in the State were represented in Grand Lodge, and a large amount of business was transacted. The following officers were elected for the ensuing year:—Josiah H. Drummond, Portland, Grand Master; Wm. P. Preble, D. G. M.; David Bugbee, S. G. W.; T. K. Osgood, J. G. W.; Moses Dodge, G. Treas.; Ira Berry, Portland, G. Secretary.

The officers (elected) of the Grand Chapter, are—John J. Bell, Carmel, G. H. Priest; A. J. Fuller, D. G. H. P.; Stevens Smith, G. K.; Timothy J. Murray, G. S.; Oliver Gerrish, G. Treas.; Ira Berry, Portland, G. Secretary.

Godey's Lady's Book for June is as rich and varied in its contents and embellishments as its predecessors. We hope all our lady friends are subscribers to it. It is worthy of their patronage, and should be liberally sustained by them, for their own sakes, and for the sake of the estimable lady who presides over its editorial department, and who has done so much for the culture and education of the female mind and character.

Centennial Celebration at Portland, Me. The One Hundredth Anniversary of the establishment of Portland Lodge, and of the introduction of Freemasonry into the State of Maine, will be celebrated at Portland, on the 24th inst. The arrangements will be on an extensive scale, and it is expected and hoped there will be a general attendance of the Fraternity from the neighboring States.

☞The Grand Lodge of the Netherlands has decreed that Diplomas may in future be granted to Entered Apprentices and Fellow Crafts; and authorized such a construction of the law which provides that no one under twentyone years of age can be initiated, as that the "sons, sons-in-law, and grandsons of Freemasons may be initiated at the age of eighteen;" and this privilege is also extended to *adopted* sons. They do many queer things in Masonry, on the continent of Europe. The practice of initiating the *sons* of Masons at eighteen, is not a new one; but the extending of the privilege, as above, is not only unmasonic, but we believe entirely new.

Early Ceremony of Initiation.—Before we had our ceremonies so fully developed, as at present, how was the initiation of Masons performed?—A. R. [All the oldest authorities, that is, Charges and Regulations, require that at the admission of a new Brother, those charges should be read to him. He was then called upon to swear to them and the Brethren making him, communicated in the best way they could, the secrets, signs, &c., and any information they thought likely to be useful. The ceremony was, no doubt, extemporised, according to the ability of those granting the degree]—*Lon. Mag.*

☞Freemasonry has existed in Persia for some time. There were several Lodges to which the foreign embassadors and others belonged. But a few months ago the Shah issued an edict—why, nobody knows—declaring Freemasonry henceforth forbidden in his dominions.

The three senses of *hearing*, *seeing* and *feeling* are the chief sources of Masonic knowledge.—*Oliver.*

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XXI. JULY 1, 1862. No. 9.

PROPOSED NATIONAL MASONIC CONVENTION.

We think the time, if not already come, is near at hand, when a Convention of Representatives from all the Grand Lodges of the United States,—North and South, East and West,—may profitably be held. And we should hail with joy, and aid, to the extent of our ability, any proposition, emanating from either of our Grand Lodges, or other responsible source, having for its object an assemblage of Masons such as is here suggested. But we should at the same time look forward to the meeting itself, and to the preliminary measures that must give shape and color to its whole organization, deliberations and deeds, with very anxious and solemn feelings. Such a Convention, if it prove, as we trust it would, a success, would be, in its results, an inestimable blessing to our country, not for the present only, but for future generations. Its results would indeed be, in the very best and highest sense, "an everlasting possession." We will not contemplate the effect of its being a failure, for we feel assured it *could not* and *would not* fail. In such a cause, undertaken from such good, and generous, and patriotic motives—a cause that commends itself so emphatically to every Christian, every Masonic heart—Richelieu's inspiring motto would be ours—

"There 's no such word as fail!"

What we have already said will suffice to show that we are not looking forward to the mere fact that a triennial meeting of the Grand Chapter and Grand Encampment of the United States is to be held, a few months hence, either at Memphis, as was originally proposed, or at New York, as has been more recently, and in our judgment unfortunately, suggested. At such a time as this, the mere event of such a meeting is a matter of comparatively little interest to us, if its discussions are likely to be devoted to the "esoteric" subjects of ordinary times. It is with the grand purposes and objects that must, as a matter of the most obvious duty to Humanity, to our Order, and to our Country, occupy the first and foremost place in the deliberations of the proposed Convention of Grand Lodges, that we are now concerned.

Those purposes and objects may all be expressed under one grand heading—*The duty, mode, and means of applying the balm of Freemasonry to the healing of the country's rankling wounds.*

Although we have endeavored to show in more than one recent article the power which our Brotherhood possesses for the performance of this work—a work so benign and blessed that there is neither presumption nor profanity in designating it as divine—it may not be unwise or unnecessary very briefly to revert to some of the facts previously demonstrated. At the present moment in all the States of the Union (in which number we include in a less degree those that have been baffled in their mad and wicked attempt to sever the holy bond of that Union,) FREEMASONRY numbers its Brethren by thousands, and these, not men of an inferior class, but, for the most part, men of intelligence, of respectable, and often high social position, and of thorough integrity of character. This is no vain or empty boast, suggested by a love of our Order more ardent than wise: it is a great, living fact, and a most momentous one! When we look at it, in combination with the cognate and collateral circumstances of the remarkable zeal, order, and efficiency which have, for several years past, so markedly grown up in the organization and working of the regular Lodges in every direction, and the recent rapid creation and extension of the Lodges in the army, the beneficial effects of which have already even surpassed our anticipations, we feel that it would almost be impossible, at such a national crisis as the present, to over estimate its importance.

Our Order in these States was comparatively small in numbers, and insignificant in influence, when Lafayette wrote respecting it those memorable words, whose truth was acknowledged at the time by all:—"The Masonic Institution in the United States affords an important pillar of support and union to its free institutions and happy form of government." If, as was acknowledged, it was *then* "an important pillar of support and union," it is *now* one of the strongest and most important of all the pillars, by which the lofty dome of the American Republic is supported. The warmest lovers of our Republican Institutions are bound to confess that the weakness of those Institutions lies in the want of conservative, and, if we may so use the word, "humanizing" elements. In a Republic, where the humblest may aspire to the highest office, and where all offices, instead of being held as in the European Tyrannies, within the hard and selfish grasp of a favored order, are open to the competition of all, politics becomes, not merely a general employment, but an all-powerful, all-pervading passion: and, like all absorbing passions, is apt to sweep away the softer feelings of the heart, the humanizing charities on which the happiness of communities, as of individuals, so immensely depends. Thus, in public life, the rivalry and passions of party-politics become the rule; love and charity, "good will to men," the exception. On all sides, wherever we may glance around the political horizon, we shall see the former towering high aloft as a proud public monument, while we may count ourselves happy, if we always succeed in discovering the latter—as sweet but lowly flowers—decking and making fragrant the lowlier and more retired spots of the great national landscape. Now, in MASONRY we find the precise opposite to this. *Here* the rule is more than reversed; for while CHARITY and LOVE are raised to the very highest place of honor, party-politics, and the fierce passions they excite, are absolutely and unconditionally excluded. Neither this prolific source of the jealousies and antagonisms of public life, nor that other no less productive one of sectarian animosity in religion, is ever, or can be, permitted to profane by its distracting presence the truly Catholic Temple of the Masonic Lodge.

As the Eastern worshipper reverently puts off the sandals from his feet, before he presumes to enter the mosque of his religion, so is each true Masonic Brother bound, by the most solemn obligations, to put away from him—to purify his heart and temper from every stain of the passions and irritations, which contact with the world and the war of human interests, may have left upon them, before he dares come into the Temple dedicated to the Divine Principles of Charity, Beneficence, Honor to God, and Love to Man! He leaves behind him the fanaticism and fury with which society at large is so greviously distracted, and bows his heart to the spirit of FRATERNITY, which says, in tones of command to him, and every Masonic Brother—

"In frankness and in fairness
  Go forth and reap the earth!—
Its richness and its rareness,
  Its more than money's worth;
Go forth, and win from others
  Their honor and their love,
By treating them as BROTHERS
  And the sons of GOD above!

For in that brighter sequel
  To which our beings tend,
At last we shall be equal
  In One Redeeming Friend !
And He who made us Brothers,
  Our Lord and Brother too,
Hath gone before the others
  To prepare for them and you !"

Does it follow then, because Masonry thus ignores party-politics and such other sources of social and public strife, and is bound to devote its homage and its care to these principles of Fraternity and Humanity, that it is thereby precluded from interfering in any way, or attempting to exercise any influence over the progress and issue of such a dire civil contest as that in which our country is now engaged ? Certainly not ! far from it. On the contrary, it is bound by its very leading principle of Human Brotherhood to endorse and adopt the noble sentiment of the Roman dramatist—" *Homo sum ! humani nihil a me alienum puto !*"—(I am a man, and therefore esteem nothing pertaining to humanity foreign from my care.) What immensely increased force does this sentiment acquire in our case, where the lives and fortunes of millions of men—our fellow-countrymen and Brothers, and the future welfare, happiness and power of America—are at stake !

The sphere of our action as Masons, however, is very clearly marked out. It is no part of Masonry, or Masons, to attempt to interfere in the political and military direction of these unhappy events. Submission and loyalty to the duly constituted authorities of the land is, as we have often shown, one of the essential principles of our Order. To those authorities, therefore, must all the direction and management of these public duties be left. But the sphere of lawful action still remaining for us will not only be ample enough to give exercise to all our energies, but to acquire for us and our Order an enduring heritage of gratitude and glory, if we shall successfully perform the duty it presents.

So far as the deadly struggles of vast armies on the battle field are concerned, this Rebellion is plainly approaching its end ; and, in a few months more, there is every reason to believe, that, for all the practical purposes of National honor and power, the UNION will be restored and established from Maryland to Texas, from Kansas to Florida, as firmly and effectively as it exists to day in Massachusetts and New York. While, however, we entertain this hope and belief, we are by no means so sanguine as to anticipate, that perfect peace and Union are to be speedily restored. Every principle of human nature, no less than all that we know of the tone of feeling in the South, forbids the cherishing such a hope. Passing by unnoticed, or looking forward to the conclusion of, that guerilla warfare, which will doubtless succeed for a time the vaster and more regular strife of embattled hosts, no thinking man can fail to perceive, overhanging the horizon of our country's Future, a dark threatening cloud of alienation and mourning and revenge—mourning for the loved ones lost, and deep, stern longing for vengeance on their slayers. It is not just at the conclusion of a civil struggle, at whose magnitude and fierceness the world has looked on amazed, that those who have suffered defeats and losses can be expected to remember or act upon the calm teachings of Bacon, as given us in his well known essay, beginning, " Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out." No one that knows any thing of the human heart can flatter himself with the belief that the feelings of animosity and revenge will be easily or speedily eradicated from the hearts of the survivors and sufferers of this Rebellion : and yet it is only by such an eradication, by such a thorough healing and cicatrization of these painful wounds, that the Union and social happiness of our country can be really and permanently restored.

Surely then there is a noble field presented to the ambition of the Brotherhood of Charity and Mercy ! What other body or organization is in every way so eminently fitted to enter upon it with success ? To make our remarks more practical—this unhappy Rebellion has, as is too well known, not only divided, for the time being, the Government and the Churches of the country, but also the Masonic Order, or rather its leaders ; for we have good reason to believe that large numbers of our Southern Brethren have, from the first, deeply deprecated the attempt to dissever the Union, and to dishonor the good old Flag. Keeping then carefully aloof, as we ever have done, from all party-politics, or interference with the lawfully constituted authorities of our country, let it be our aim and effort by all just means to endeavor to build up the breach—to effect a thorough reconciliation between the Northern and Southern Brethren of our Order—to bring back, in all its happy integrity, that mutual feeling of Brotherly affection, which some three years ago, first at Richmond and then at Bunker Hill, prompted and inspired the generous cordiality, with which, at the meetings of the Knights Templars, South greeted and welcomed North, and North South.

This, we are well aware, will be no easy task, even while making full allowance for the large number of loyal Brethren in the Southern Lodges, but all the more glory will accrue to us, as men and Masons, if we succeed in accomplishing it, as with the help and blessing of the Great Architect of the Universe and Divine Source of Brotherly Love, we will ! We shall have accomplished the task, so inspiring to every Masonic heart, of restoring perfect peace and unity to our Order, and we shall also have established our title to that meed of praise so eagerly desired by the best and bravest of the citizens of Rome, in Rome's best and purest days, who knew no greater glory and richer reward, than to be saluted by the Senate and People as "having deserved well of their country:" "de republicâ memisse optime," is the boast of Cicero, the Roman Orator, and "Cæsarem imperatorem bené de republicâ meritum," is the cherished claim of Cæsar the Roman General; and "we have deserved well of the American People and Republic," shall no less justly be inscribed on the records of our Order, if *we* shall succeed in effecting that thorough reconciliation in the Masonic Body of the Union at large, to which we have referred. For numerous and widely-diffused as we have shown our Brotherhood to be throughout all the States of the Union—consisting no longer of isolated Lodges here and there, but reckoning its members by thousands—it is easy to see what a mighty, reconciling, soothing influence such a vast and effective organization as this, animated by, and founded upon, the very principle of Brotherly Love as its corner-stone, is calculated to exercise over the whole surface of society, North and South, once its two great sections can be brought to act in entire harmony! Each Lodge, nay! each individual Brother, will then become, in his own community, a centre-pivot of Union, a pioneer and preacher of forgiveness and reconciliation, and we and they will have good cause to exclaim with grateful hearts

> God be thanked that we and others,
> Masons North, West, South, all round,
> Thus have sought to love as Brothers,
> And the Good we sought have found!

The proposed Convention will, if prudently arranged and wisely conducted, as we feel assured will be the case, be the natural and appropriate first step towards the attainment of this most desirable end. The whole public system of our country has combined to establish Conventions as the great means for eliciting information by debate, and for organizing every great movement. Our Educators, our Scientific men, the Clergy of the several Churches, all hold their Conventions, ordinary or extraordinary, as the circumstances may demand, and it is in Conventions of the people that the President and other great officers of the government are virtually elected. We would express then our earnest hope, that all necessary steps may be taken, promptly and vigorously, not alone to insure the meeting of such a Convention, but also to insure that it shall be numerously attended by the best and wisest of our Brethren in the several

States. We are heartily, entirely convinced of the immense good that is sure to arise to our country, if the reconciliation so much to be desired, can be speedily effected. We no less firmly believe that this Convention, arranged and conducted with prudence and good sense, will be the means of effecting it—and we therefore appeal to, and entreat, all our Brethren, and especially the officers of the Grand Lodges of the several States, to take the matter into their immediate consideration, and to act vigorously, with a view to rendering the meeting such as it must be in order to realize the grand objects aimed at. In many cases it may not now be possible for the Grand Lodges to meet and deliberate on the subject in time for the action required; but it is quite possible, we respectfully suggest, for each Grand Master and his officers to form themselves into a Committee, and take the necessary steps to secure a good representation of their respective jurisdictions.

Surely we need not dwell upon the qualifications that should be sought in the representatives selected! The Brethren of each Grand Lodge will, we feel assured, be no less deeply and solemnly impressed than ourselves, with the responsibility attaching to every step taken by them in reference to this grand National Masonic Movement, and they will be careful to send to this, our true Peace Congress—Congress of reconciliation and renewed affection—none but Brethren the most eminent for the peculiar virtues of Masonry, above all, of Charity—that best and brightest of the Graces—

> "That Sun of love alone endowed with power
> To bring to bright perfection Love's sweetest flower:"—

the most eminent also for their wisdom and practical good sense, freedom from all taint of extreme or fanatical views; and, moreover, from their intellectual acquirements and social position, the best qualified to represent their Grand Lodges with dignity, as well as effect; in short, the *best and wisest men and Masons* to be found in each jurisdiction.

There are several topics connected with this interesting and all important subject upon which we would gladly dwell, did we not desire to avoid even the faintest semblance of appearing to dictate to our Brethren of the various Grand Lodges; though we believe there are very few of them who would be inclined to suspect us of any such desire, or of being prompted in these remarks by any other feeling than that of the truest and deepest love for our Order, our Country, and Humanity at large. We certainly hope, however, to be borne with, while, in conclusion, we would seek most solemnly to impress upon all, and especially those sterner or more impetuous Brethren, in whose hearts indignation for our Country's grievous wrong has tended greatly to darken the light of Masonic charity, the duty of FORGIVENESS. We will not dwell further on this topic, but simply conclude with lines that convey a lesson no less adapted to Communities and Nations, than sinning and suffering individual man :—

Brood not on insults or injuries old,
  For thou art injurious too—
Count not their sum till the total is told,
  For thou art unkind and untrue.
And if all thy harms are forgotten, forgiven,
  Now Mercy with Justice is met,
O! who would not gladly take lessons of Heaven
  And learn to forgive and forget?

Yes, yes, let a man, when his enemy weeps,
  Be quick to receive him a friend:
For thus on his head in kindness he heaps
  Hot coals—*to refine and amend.*
And hearts that are Christian more eagerly yearn
  As a nurse on her innocent pet,
Over lips that, once bitter, to penitence turn
  And whisper "forgive and forget!"

THE CONSERVATORS.

ONE of the unfortunate *dupes* of these *conspirators*, with his ten dollar *exposé* of Masonry in his hand, presented himself as a visitor at the door of one of the Lodges in this city a few weeks since, and was very properly denied admission. Book Masonry, whether by Morris or Morgan, is not, in Massachusetts at least, a passport to Masonic privileges. The visiting Brother, if Brother he were, was from Vermont, and was probably innocent of any intentional fraud. He had been *cheated* out of ten dollars, in the purchase of a book, the possession of which he had been led to believe would be recognized as evidence of his legitimacy as a Mason. The actual and logical effect, however, was to subject him to the suspicion of being an *impostor*, and to cause him to be rejected as such.

An *agent* of this bold Conspiracy, was served in a similar manner by one of our city Lodges, a few weeks before the above occurrence. He was professionally a mercenary vagrant, prowling about the country, and doing the work of one bolder and more disreputable than himself, and was therefore properly refused recognition by the Lodge to which he applied for admission. Massachusetts has no sympathy in common with such people. She regards them as the enemies of Masonry, and she closes the doors of her Lodges against them. Let the authorities in other jurisdictions follow her example, and the monstrous evil which now threatens them will be averted, and the conspirators consigned to the infamy which is the just penalty of their dishonesty. Let them, on the contrary, (as we are pained to learn one or two of our Grand Lodges have inconsiderately done,) encourage or tolerate the bold and shameless men—we will not call them Masons—engaged in this gigantic conspiracy against the authority of the Grand Lodges, and the consequences will be more disastrous to the character and future welfare of the Order in this country, than any calamity that has ever yet befallen it,—far more so than the Morgan conspiracy, for *traitors* within are infinitely more dangerous, and more to be dreaded than open enemies. We trust this matter will receive the attention of Grand Lodge authorities before the evil becomes too firmly fixed to be easily removed.

THE ORDER IN MISSOURI.

ST. LOUIS, MAY 30, 1862.

Dear Br. Moore—The GRAND ROYAL ARCH CHAPTER of Missouri commenced its Session on Wednesday, 21st inst., and closed on the evening of the 23d, after a harmonious session of three days—fourteen Chapters represented. The following are the Officers for the present year:—

M. E. James Carr, of Paris, G. H. Priest; R. E. Samuel Russell, D. G. H. P.; William Burden, G. King; James F. Gilliam, G. Scribe; John D. Daggett, G. Treas.; A. O'Sullivan, of Springfield, G. Secretary; Com. Rev. W. White, G. Chap.; Josiah Hunt, G. C. H.; T. E. Shepherd, G. R. A. C.

The Grand Chapter recommended that steps be taken to effect a separation from the General Grand Chapter.

The GRAND LODGE of Missouri commenced its Annual Communication on Monday, 26th inst., and closed on Thursday, 29th,—fiftyfour Lodges represented. The utmost good feeling prevailed during the session. The Grand Lodge appropriated over one thousand dollars for charitable purposes.

Your old friends and Brothers Carnegy and Foster, were as usual present, aiding their younger Brethren with their council. Appropriate Resolutions were passed on the death of Brothers Grover, Sharp and Grimsley.

The past year has been a sad one for the Masons, and the cause of Masonry in Missouri. Lodge rooms burnt; Jewels and other property stolen, and the members scattered to the four winds of heaven. When! Oh, when! will this unnatural strife end? It is sapping the life blood of the nation! May God, in his infinite mercy, so change the hearts and understandings of men, that they may be brought to a full sense of the condition of the country, and by lending their influence towards peaceful councils, restore the nation to its former tranquility!

The following are the Grand Officers for the present year:—M. W. George Whitcomb, of Charleston, G. Master; R. W. John H. Turner, D. G. M.; Wm.

N. Loker, S. G. W.; Samuel Russell, J. G. W.; John D. Daggett, G. Treas.; A. O'Sullivan, of Springfield, G. Secretary; Samuel C. Collier, S. G. Dea.; L. W. Mitchell, J. G. Dea.; A. Stille, G. Tyler.

I am, Fraternally, A. O'S.

STROLLS AMONG THE WORKMEN.

NO. 13.

"CONSERVATORS."

Dear Brother Moore—

There has been stealthily inaugurated among us, a secret organization entitled "*The Order of Conservators.*" It originated with a person, now its principal officer, whose proclivities for notoriety find a ready vehicle in a mind prolific with artifice and cunning in Masonic financiering. Having this reputation, it is remarkable he should be taken by the hand, received, saluted and otherwise honored by Grand Lodges. The morbid indifference thus manifested by some who are in authority, is augurous of the most lamentable consequences, and forms no small part of the threatened dangers; it certainly cannot be indulged with impunity. Their secret circulars set forth that, "*The strictest secrecy is to be observed that the Craft at large may know nothing of the organization, nor of us its members, nor of the plan on foot.*" The avowed object is, "The dissemination of the Ancient and genuine Work and Lectures of the first three degrees as arranged by Preston, and taught by Thos. Smith Webb." This Work is to be forced into every jurisdiction in this country by the following device:—The Masonic jurisdictions are divided, so that each division shall embrace a Congressional District, represented by one Deputy Chief Conservator, and each Lodge to be represented by one Conservator and two Assistants, making a membership, with the present number of Lodges in the United States, of *fifteen thousand two hundred and fifty*, at the head of which is a Chief, who creates them by appointment! The members are *sworn* to secrecy, and to *obey* the Chief; as a qualification, they are required to purchase a *Key* to the ritual, and learn the Work as there set forth, and practice it on every practicable occasion, regardless of any mandate to the contrary. In this manner their's is to supercede any other Work which may have been established by the Grand Lodges, until a sufficient number of their members can be secured to the body, to control it in this, and in other matters.

We are not to be deluded in the belief, that this is a chimerical scheme—it has substance and power. As a financial operation it can scarcely be surpassed in magnitude or for lucrativeness, and can be managed with great facility and little expense. The price of the book is *ten dollars;* its sale to the members alone, will, when the number is completed, yield an aggregate of ONE HUNDRED AND FIFTYTWO THOUSAND DOLLARS. The projector of this undertaking has devised very many and various plans to draw upon the liberality of the Craft, and in every case, has, to a greater or less degree, succeeded in inducing their support to it. How far he may have succeeded in securing from those sources more than a livelihood, I am not prepared to say; nor can there be any particular cause for complaint, so long as the Craft obtained value received for the investment. He has doubtless labored hard, in his way, for their edification, and though conceived in self-conceit and vanity, may have embarked in those enterprises with no improper motives. But be that as it may, I feel convinced that by his teachings and example he has done more to mislead the Craft, and tarnish the purity of Masonic principles, than any other prominent Mason in the country. He has taken, I conceive, very many liberties with our secret mysteries, usages and jurisprudence, and by his erroneous decisions and opinions, which in very many cases have been indelicately volunteered, weakened the supporting pillars of Masonry very seriously. Whether the pecuniary advantage, in the present case, is the predominant incentive or not, it must prove to be an important auxiliary in prosecuting the undertaking.

It seems to me this party is in very great error in regard to the authenticity of the ceremonial portions of the Work and Lectures, which he is seeking to disseminate, if he is honest in the conviction, that he has them in matter and form as arranged by Preston, and, as he affirms, so taught by Webb. At any rate the generally received history of these degrees, of which he should not be ignorant, leads to other convictions. Webb himself never presumed to give *his* version of the Work as that of Preston, except, probably, in its essentials; it differed from it in many particulars; for instance, the aggregate number of sections of the three Degrees, which Preston had, was reduced from *twentytwo to eight*, and the Lectures curtailed, in matter, fully one half, beside alterations and additional catechetical subdivisions attached to the latter. Indeed it is extremely doubtful whether this Chief himself has even Webb's original version; I do not believe he has. Brother Fowle was associated with Webb in arranging the system of Work in the year 1795–6; twenty years subsequently Fowle gave them to Bro. Barney, who was noted for his vacilations, as was also Webb. The latter instructed Bro. Gleason, who travelled extensively in the Southern country. We have not yet been informed through which of these channels the present version was received, nor the Craft made satisfied that it has undergone no change since it came into present hands. It is, therefore, a palpable and inexcusable *fraud* to convey the idea, that the Work sought to be promulgated, is the arrangement of Preston and the teachings of Webb. However, the object is not to war against this particular version, though its language and arrangement may not satisfy a fastidious criticism, nor against any particular system becoming of universal practice, but to the mode chosen for its introduction and transmission. It is to pass through the dark labyrinths of hypocrisy, deceit and falsehood, and must wear destructively upon the substratum which supports the noble fabric of Freemasonry.

The most objectional phase of this project, lies in the publication of a book giving the entire system of Work and Lectures. The fact of its being in cypher does not change its offensive character, nor, in the least degree, extenuate the crime of producing it. We find that agreeably to his plan there are to be three Conservators selected from each Lodge in the United States, whose duty it is to perfect themselves in the Degrees, the better to insure their election to office, or to be retained in it, and thus secure their membership to the Grand Lodge

Once there in force, the body becomes an easy prey to their power, and the adoption of their ritual as the standard of Work, inevitable. Besides which, they can then irresistibly carry out their *further* plans of "*controlling its elections and charity appropriations.*" This latter feature in their programme seems inexplicable, unless designed for evil purposes. I have been informed that already, their encroachments are seriously felt in one of the jurisdictions. Should this party succeed in getting his Work into general practice, and the authenticity of his book legally established, his attitude would then be a hundred times more formidable than Morgan's ever was, and may prove equally criminal. The *record* showing him to be virtually the custodian of the ritual, would secure the promiscuous sale of his book, beyond a peradventure. Rather than jeopardize the safety of the Institution by identifying the ritual so intimately with any one individual in particular, and to such a degree as to point to him as its source and exponent, better far, that our secret mysteries remain with the Craft indiscriminately, as they now are, without uniformity, "safely lodged in the repository of faithful breasts." With many, avarice, ambition, or revenge furnishes irresistible inducements to sell their birthright, or their country, and would also betray their Masonic trust. In this instance *avarice* seems to be the governing passion; so long, however, as the sale of the book *to the Craft* proves remunerative, it may satisfy the cupidity of this *Chief*. But should that source ever fail, or his thirst for gold be accelerated by revenge—which is a circumstance not at all unlikely—nothing but the lapse of time can present an obstacle to the irretrievable ruin of the Institution. Indeed, his followers afford the same source of apprehension, and multiply the dangers of such an occurrence—by numbers—a thousand fold. A book put in circulation, alledging to be an expose of Freemasonry, could not be attended with any grave consequences, if issued under ordinary circumstances, as many such are already in the hands of the public; they are valueless, in fact, and afford but a poor return for the labor and expense exhausted in the imposition. But should the work be systematized, as contemplated by this *Conservator*, and its *Key* published under the sanction of lawful Masonic authority, the book would be seized upon by the curious and credulous public with avidity, as the world stands ready to take advantage of any leak which promises a reliable disclosure of the Masonic secrets.

Apart from the fatal danger arising from the publication of a *Key* to the Work, it would have a demoralizing effect upon the Craft in general, but particularly upon the novitiate and simple hearted, who remain solemnly impressed with the ceremonies of the first Degree, and are taught to expect to receive *oral* instruction *only*, in our secret mysteries. My feelings may lead the imagination in producing these startling figures, and yet I cannot divest myself entirely of fearful apprehensions as to the future of Freemasonry, upon perceiving the inroads which this anomalus association is making among the credulous and ambitious of the Craft. The scheme is environed by alluring attractions, and bears upon its exterior great plausibility, so that many of our Brethren, even among the good and true, are ensnared by them. A private secret society of *any sort*, and for any purpose whatever, particularly when intended, as this is, to undermine supreme Masonic authority, is incompatible with the teachings of Freemasonry, and subversive of every principle of virtue, honesty, and fidelity. Nestling in the bosom of the Institution, it must inevitably send its poisonous fangs into its very vitals. I esteem this organization as the most *insidious, jesuitical* and *dangerous* enemy, which has ever attacked Freemasonry.

It is difficult within the necessary limits of these articles, to trace fully the evils incident to this pernicious device. Its gigantic proportions seem to magnify while estimating the dimensions. Enough, however, is here developed, to excite an inquiring interest. The simple fact, that Masonry is assailed by, and has secreted within its sanctuary, an organization antagonistic to its principles, with a *sworn* membership, who, watching the sceptre of its Chief, stands ready to obey, implicitly, any *fiat* emanating from him, is of itself sufficient to alarm the Craft, and induce farther investigations. It is a source of great pleasure to know, that several of the Grand Lodges are alive to the subject, and have manifested a determination, not only to check its irreptitious advance, but to crush it out from their respective jurisdictions. I trust these rigid measures will be followed up by every other jurisdiction in the country. Grand Masters and Grand Lodges should not only discountenance the clandestine progress of this *Antimasonic* association, but through the subordinate Lodges, pursue every member with Masonic anathemas and eventual excommunication, who insists upon his adhesion to it. I can scarcely conceive it possible for a pure minded man to engage in such undertakings, nor do I wish to believe, that the originator of this one, is of so dreadful a character as his insidious labors would eventually prove him to be, should their results and the motives prompting them harmonize. At any rate, viewing the subject as I do, if any Mason ever deserved expulsion, the leaders of this movement do; their conduct is irremissible. *Edicts should follow mandates in quick succession, and means be adopted to destroy the book, exterminate the society, and make an example of the offenders.*

Now, Mr. Editor, I will make my bow and retire. With due consideration for the better judgment of others, I have endeavored to draw attention to some of the errors, which I conceive, have found their way in among the Craft; producing some degree of confusion and in erecting Idols to worship of other gods, rather than confining their adorations to the true spirit of Freemasonry and its usages. It has been done with an earnest desire to aid in sustaining the pure and elevated moral position of the Institution, which a religious regard for its fundamental principles and ancient customs alone can secure. I cannot flatter myself with the hope, that the object has been more than partially attained; possibly the effort lost entirely, but I have consolation in the fact, that wiser and better men have also failed in similar undertakings. Warring to conquer or control the weaknesses of human nature, or check its evil proclivities, has often proved a useless conflict; a task which wise Philosophers, with perfect systems of ethics, have given up in despair. Even eminent Divines, upon the same benevolent missions, with all the force of theological principles and classical eloquence to aid and inspire them, find a stubborn resistance to every step they take. Indeed it is exceedingly questionable whether any perceptible advance is made now-a-days in securing to the human race, through the present instrumentalities, the requisits for beatific enjoyments beyond the skies. *Isms* of every form and character, both political and religious, absorb "true and undefiled religion," so that scarcely a vestige of its inward vitality exists in the hearts of its votaries as of yore. Fire, zeal and enthusiasm, in their puritanic fanaticism, carry the people about hither and thither as the whirlwind plays with the reed of the wilderness. If then the wisdom and zeal of these Philosophers and Divines fail of their object, how can I expect to succeed with more humble means, in reforming the errors of my Brethren, who are fashioned in like manner as other men. But whether any favorable impressions shall have been made or not, I have the satisfaction of knowing, that in every effort, I have had an eye single to the welfare of Freemasonry. Sensible of my own weaknesses, I am ready to exercise a full degree of charity for the imperfections of others. I have faith in the power and efficiency of the Institution itself, to harmonize disagreements, overcome errors, and effect fully its beneficent purposes. It may, to some degree, be retarded, but cannot be entirely thwarted in the exercise of these benign characteristics. It has no unconquerable enemies to assail it from without, nor are there any within, that may not be controlled. Such as are these, in the main, they are seeking to gratify those selfish propensities, which lie restless in the folds of ambition, ignorance or conceit. But the ills arising therefrom may all be overruled, and these morbid, but natural ebulitions of the human heart, succeeded by that peace and harmony and good will, which characterize Masons.

I remain, as ever, yours truly and fraternally, D.

ADDRESS OF GRAND MASTER OF MAINE.

We have been politely furnished, in advance of the regular publication, with a copy of the Annual Address of M. W. Josiah H. Drummond, before the Grand Lodge of Maine, in May last. It is, almost as a matter of course, an able and interesting paper, worthy of the acknowledged ability of its distinguished author. The opening paragraph is prettily conceived and well expressed :—"On this beautiful May morning," is its language, "when the earth has just thrown off the fetters of winter, when the tender grass is springing, when the brooks are noisily rejoicing in their new found freedom, when the birds, almost the only messengers that reach us from the sunny South, are teaching us lessons of love and praise, I greet you with a cordial welcome to our temple, to renew our vows upon our altar, and to render the thank offerings of grateful hearts, to the Grand Master above, that amid the commotions that are shaking the nations of the earth, our Institution has been spared to engage in its accustomed work of charity and brotherly love.

THE CONDITION OF THE ORDER IN THE STATE.

"While we have not, during the last year, received so large accessions to our numbers as in some former years, our growth has been steady and healthy. As a general thing, the Lodges have become more perfect in the work, more careful to conform to the constitutions and landmarks, more circumspect in the admission of candidates, more rigid in their discipline of delinquents and no less zealous and active in works of charity and benevolence. In my view, this indicates a greater degree of prosperity than could possibly be reached by a mere increase of initiates and new Lodges."

DISPENSATIONS FOR DEGREES.

"I have granted more dispensations the past year to receive petitions at special meetings than I did the year previous. The cases have seemed more urgent in consequence of so many of our young men entering the army. It is very likely I have erred in allowing these cases to form exceptions to the general rule. But in times like these, when a young man has responded to the call of his country, and before he leaves his home, desires to enrol himself among us, I have been perhaps too easily led to believe that he possesses the qualifications necessary to make a good Mason. It is true, every patriot may not make a good Mason, but it is equally true, that every good Mason is a patriot."

DISPENSATIONS TO FILL VACANCIES.

"I have also granted dispensations in various instances to Lodges to elect officers to fill vacancies, *and in some cases where the annual meeting passed without an election ;* and in one instance to revive a Lodge, that had done no business for a year or more."

PEDLERS AND IMPOSTORS.

"On the ninth of August, I issued a 'caution' to the Brethren against a person who was in the State peddling books and so called 'female degrees' among the fraternity. The caution may have been needless, but it had its designed effect. The person alluded to immediately left this jurisdiction for some more promising field of operations. But I have learned that another persons who visited us previously was more successful. A female pretending to be deaf and dumb, and that she was raising funds under the patronage of the fraternity, to complete her course at Hartford Asylum, visited the principal places in our State, soliciting subscriptions for various magazines, at cheap rates, *with payment in advance.* She was quite successful in obtaining subscriptions, but the subscribers were not equally so in receiving their magazines ! She presented a letter in this city purporting to be from the M. W. Grand Master of the Grand Lodge of New Hampshire. He pronounces it a forgery. I am also informed that in some places in this State, she presented what purported to be a letter from me. This too was a forgery. I happened to be absent when she visited the city and was not so unfortunate as to make her acquaintance. I believe, however, some other officers of the Grand Lodge did not escape. She was unquestionably the boldest, most cunning, and I fear, most successful impostor that ever visited us.

The only way to prevent such impositions is to discountenance all who go about claiming any particular favor, because they are Masons. If a Mason is in distress, let him appeal as he has a *right* to, to the charity of his Brethren. He will not appeal to the craft in this jurisdiction in vain. But if a person presents himself to you to sell a book, or any thing else, and claims that you shall buy at a large price what you do not want, because he is a Mason, the very act shows he never should have been a Mason, and probably is not. He is making merchandise of Masonry. He shows, that whatever may have been his motives in seeking admission into the Order, he *now* 'is induced by *mercenary* motives.' Many Brothers could better afford to give him outright all the profit he makes on what he desires to sell, than to buy the article at his price. While we should give fullest scope to the exercise of charity, we should also remember that *prudence* is one of our cardinal virtues. Let it go abroad that Masonic *peddlers of merchandise*, or '*degrees*,' or *rituals*, or *lectures*, will find no field of operations in Maine—and let every Brother prove the truth of it, by refusing to have anything to do with them. *Especially, let officers of Lodges give them no facilities to ascertain who are Masons or members of their Lodges.* If this course is rigidly adhered to, we shall not be troubled with impostors, and our charities will not be diverted from worthy and legitimate objects.

DECISIONS.

"1. When a Mason is tried by a Lodge, the charges and the proceedings thereon should be entered on the records of the Lodge. The evidence should not be: but the Secretary should reduce to writing the substance of it, and send an attested copy with the other papers to the Grand Lodge.

"2. On the trial of a Mason for revealing out of the Lodge what is done in it, persons, not Masons, to whom it is alleged the accused has made statements of the doings of the Lodge, are competent witnesses, to prove what statements *were* made. They may be called by the prosecutor; or by the accused, to rebut the testimony against him.

"3. The filing of charges against a member of a Lodge does not affect his right to vote upon other questions. The presumption of his innocence continues until he is pronounced guilty by the Lodge, after a regular trial. But he has no right to vote upon any questions relating to the trial, while it is in progress. He cannot vote in his own case.

"4. The Brother accused cannot be admitted as a *witness* in his own case. His statements should be received not as *evidence*, but as his *version of the matter*, to which the Lodge may give such weight as they may deem it entitled to receive.

"I recommend the adoption of an amendment to the constitution requiring every candidate to state whether he has ever applied to any Lodge for initiation and been rejected; and providing that any Mason who gives a false answer shall be punished by expulsion, at any time when his falsehood is discovered. Such a provision would prevent, for the future, trouble that has often occurred."

[This is in accordance with the regulation of the Grand Lodge of Massachusetts. Every candidate is required to state under his own signature, whether he has ever before applied for initiation and been rejected.]—*Ed. Mag.*

"5. A Master of a Lodge cannot appoint his officers until he is installed. He may indicate before that whom he intends to appoint. But the record of the appointments should be made after the record of his installation.

"6. A Royal Arch Mason who has never been Master of a Chartered Lodge cannot lawfully install the Master of a Lodge. The Blue Lodge cannot distinguish him from any other Master Mason.

"7. A Lodge under dispensation has no jurisdiction to try charges against a Mason, even though he is one of those named in the dispensation. In such case, charges for *unmasonic conduct towards the Lodge* should be filed with the Grand Master, who has authority to act upon them."

GRAND LODGE OF NEW YORK.

THE Grand Lodge of New York, held its Annual Communication, commencing on Tuesday, 3d, and continuing until the 6th June last. The attendance we understand was very large. The Annual Address of the Grand Master, F. M. King, Esq., was a very able and well written document; for an advance copy of which, as also of the Report of the Committee on Correspondence, we are indebted to the kind attentions of a correspondent, and shall refer to them again.

The Secretary's Report states the whole number of paying members in the State at 30,835—the number of Lodges at 438, and the number of initiates the past year, at 3,604.

M. W. Brother Drummond, G. M. of Maine, and R. W. Brother Charles A. Fuller, G. Secretary and P. G. M. of Tennessee, were present as visitors. They were suitably received.

The amount distributed by the city Board of Relief, exclusive of the disbursements in charity by the Lodges, the past year, is $4,886 84.

It was voted to be inexpedient to grant Charters to Lodges in the army, but that they should remain under Dispensation during the pleasure of the Grand Master.

The adjustment of the difficulties with the Grand Lodge of Virginia, was referred to R. W. Bro. Jos. D. Evans.

The Grand Lodge is hereafter to meet bi-annually instead of annually.

The R. W. John J. Crane, M. D., was elected Grand Master, and James M. Austin, M. D., G. Secretary.

OUR OWN DEAD.

[We find in the second number of "The Masonic Trowel," (noticed in our May number,) the following interesting Biographical Sketches of Brethren who have recently fallen in the service of their country, and take pleasure in transferring them to our pages. We hope Brother Reynolds will continue them as occasion may offer, as a tribute of respect due to the deceased, and we shall be obliged to any Brother who may furnish any similar sketches for our own pages, or the means of writing them, in which case we will cheerfully assume the labor]:—

BRIGADIER GENERAL W. H. L. WALLACE.

The subject of this sketch was born in Urbana, Ohio, July 8, 1821, making him over forty years of age at the time of his death. He emigrated to this State while yet a boy, and at a suitable time commenced the study of law at Ottawa, but before making application for admission to practice, enlisted as a private in a company raised by Judge Dickey, for the service in Mexico. He passed through the grades of Orderly Sergeant, Lieutenant and Adjutant under the noble Hardin. "At the battle of Buena Vista, he shared in all the glories and perils of his gallant Colonel, participating in the first brilliant charge of the regiment when it repelled a Mexican force of five times its own number," and when completely surrounded cut his way out without receiving any injury.

Upon his return from Mexico, he resumed his studies and was soon admitted to practice, and subsequently married a daughter of his early patron, Judge Dickey, now Colonel of the 7th cavalry.

When the call was made upon the country at the commencement of this war, for troops, upon the requests of his companions and friends, he volunteered and took command of the 11th regt. No commander was ever more beloved by his men, and no commander ever had more reason to be proud of his men than he. And he was proud of them. At Donelson he was assigned a brigade; his exploits at that terrible battle are now history. After contesting with the enemy until about four o'clock on the first day of the battle at Pittsburg, in the act of falling back with his divison, he was wounded in the head and left upon the field. On recovering the ground on the following day, he was found alive but unconscious. He was conveyed to his wife at Savannah, where she had arrived the day previous. Before his death, consciousness occasionally returned, so that he recognized his wife, and was able to indicate to her his trust and hope in God.

After his escape from danger at Donelson, he wrote as follows :—

"For this almost miraculous preservation of my life, amid such dangers, I am resolved that henceforth all I am shall be the Lord's."

He was initiated, passed and raised in 1846, in Occidental Lodge, No. 40, at Ottawa, George H. Norris, W. M. From minutes in our office, we suppose that he served the Lodge one or more terms as Master.

R. W. Bro. Wade has often spoken of him as a ready and willing workman.

The Royal Arch degree was conferred upon him in Shabbona Chapter, July 17, 1856, and he presided as High Priest in 1859.

Knighted in Blaney Commandery, at Morris, and one term Generalissimo of Ottawa Commandery.

In disposition he is described as having been gentle, modest and retiring, yet sound in judgment, cool, self-possessed, and in battle, calm, unabashed, and dauntless of soul.

Agreeably to his own request, he was buried by his Brethren and neighbors in the family burial ground of Judge Dickey. He leaves a widow, and a competence, but no children.

It has been understood for some time past that he was an able and leading lawyer. He distinguished himself as States Attorney.

Bro. Thompson, Master of No. 40, says of him :—"Had our lamented Brother been spared to his friends and the country, there is no office in the gift of the people, but what he might have aspired to with every prospect of success. All who came in contact with him, loved him. He had more of the qualities that combine to make a gentleman, than any man I ever knew."

It was at one time hoped that he would recover. "But he is gone. He sleeps with the heroic dead. He has closed an honorable career. He leaves an untarnished reputation. The men of Illinois will ever be proud to say—we knew him well." The Fraternity will ever point to him, as a bright example to follow.

Major William R. Goddard.

This gallant officer was a native of the town of Georgia, Franklin county, Vermont. His father, a highly respectable man, settled in Stephenson county at an early day. The son served with distinction as a Lieutenant of cavalry in the Mexican war, and returned in feeble health. Soon recuperating in his own free air, he intermarried with Miss Catharine Bell, "with whom he lived in perfect happiness until his death." He was a farmer from choice, he loved the open air, and delighted in the avocations of the husbandman. When the news of the fall of Sumter fell upon his ears like the knell of death, he laid aside the implements of husbandry—turned with tearful eye from the endearments of home—wife—children and friends, buckled on his armor, and with high resolve went forth to battle for the Constitution. Unanimously elected Captain—then Major of the 15th regiment commanded by Col. Turner, he sustained himself at "all times, and in every emergency. There was not a soldier in the regiment who did not speak in the highest terms of Maj. Goddard. He was respected and beloved by them all." At the battle of Pittsburg he was among the first that fell. His neighbors and friends upon learning his melancholy but heroic death, sent for his body, which reached Lena on the 20th April last, when an impressive funeral sermon was pronounced by Rev. W. J. Johnson, and the remains of the noble Brother consigned to its earthly resting place agreeably to the usages of the Masonic Fraternity. He filled several minor offices in his town and county, and exerted a high moral and Christian influence.

The symbolic degrees were conferred on him in Excelsior Lodge, No. 97, at Freeport in 1854–5. He joined in the application for Lena Lodge, No. 174, of which he died a member.

He leaves an amiable widow and seven young children to mourn his premature death, being at his decease fortyfour years of age, and we are pained to learn that he leaves them penniless.

Masons of Stephenson county! You have a holy duty to perform towards those fatherless children! Those mementoes of patriotism and heroic valor! None know that duty better than you. See that you do that duty well.

Major N. B. Page.

This esteemed and worthy Brother was a native of Vermont—spent some years in Massachusetts, and about five years ago, being then about twentythree years of age, settled in Princeton in this State. Was mostly engaged in the lumber and grain trade, and ranked unusually high as an honorable, gentlemanly business man.

January 25th, 1859, he was taught the use of an Entered Apprentice's working tools by our worthy Br. Joseph Mercer, in Bureau Lodge, No. 112, and in due time was raised to the sublime degree of a Master Mason. When our country became engaged in war, he buckled on his armor and stood forth to maintain the potency and invincibility of the stars and stripes, and in due course of election, was chosen Major of his regiment. He was wounded upon the battle field of Shiloh, and as he fell, he shouted: "Go in my brave boys, I am shot." He remarked to Capt. Robins that he must die. The Captain had him tenderly conveyed to the landing, where, from the shock received and the loss of blood, he soon died. At wentyeight years of age, a worthy man and excellent Brother, has thus been suddenly taken away, mourned by a young and loving wife, his noble Brethren, and large acquaintance.

CAPT. W. T. SWAIN,

Was born in Fayette county, Penn., April 17th, 1817, and was wounded at the battle of Pittsburg, and died just as the boat reached Peoria, on his way home. He had been a Mason about twentyfive years, and was a member of the Chapter and Council at Princeton. At the commencement of the war, he had been in the mercantile business for about ten years at Tiskilwa, (formerly Indiantown.) Company H. of the 12th regiment, laments the loss of a good officer and a brave man, and the community where he resided, weeps over his sudden departure. He was buried by his Brethren with the usual mystic rites.

THE STABILITY OF MASONRY.

UNBURTHENED with the weight of thirty centuries, Freemasonry lifts its head in the vigor of an unbroken manhood. The orb of day, in his accustomed circuit, never ceases to shine upon its wide extended realm. Under tropical suns and amid polar snows, its votaries are wont to gather. Wherever amid the haunts of civilized men our feet may wander, the Craft are domiciled around us —and couched in the idiom of our universal language, the call of distress will everywhere "fall upon the attentive ear and sink into the repository of the faithful breast." Our ancient Brethren felled the cedars of Lebanon, and reared upon the summit of Moriah the Temple of the Living God. The Institution was in existence before the Queen of Sheba came from afar to view the glory and to test the wisdom of our first Most Excellent Grand Master. It attended the unhappy Israelite through all the subsequent eventful scenes of his changing history—it accompanied him upon his heart-rending exile from his own Jerusalem, when, weeping by the rivers of Babylon, he hung his unstrung harp upon the willows—it returned with him from his irksome bondage, when, with gladdened heart he plied his busy hand to repair the devastation of the infidel; until amid the vaulted arches of the new built Temple, glad anthems swelled to his Divine Deliverer.

Allowed to suffer a temporary decline, under the auspices of the Baptist and of Patmos' Holy Prophet, it was reinfused with all the vigor of youth. It witnessed the advent of Incarnate Deity, and in His daily walk and conversation beheld, in all perfection, the beauty and sublimity of that moral rectitude, to inculcate and cherish which had been for centuries its mission. Among its votaries not a few of His devoted ministers and habitual associates were accustomed to assemble. Leaning upon His breast, and hanging upon his words, the disciple whom He loved, imbibed His all prevading philanthropy, and when disabled by the infirmities of age from the active discharge of the duties of his apostolic mission, he esteemed it eminently consistent with his high and holy errand to lend his name and influence to the extension and perpetuation of Freemasonry. From that day to this, it has preceded or followed the Christian church wherever the truths of Revelation have been proclaimed, ever inculcating reverence for and dependance upon "Him who is the subject of Faith—the object of Hope, and the eternal fountain of Charity," and enjoining upon its votaries the cultivation of that purity of life so essential to their entrance into the Celestial Lodge above where the Supreme Architect of the Universe presides. It has witnessed the rise and downfall of a hundred empires. It saw "the sceptre depart from Judah and the law-giver from beneath his feet," and amid the desolation and the waste of the Holy City it marked the advance of the imperial eagles, despite the howlings of despair from the crushed and feeble remnant of Judah's mighty race. It witnessed, in after years, the ignoble flight of those imperial eagles when, beaten back from fields of former glory, the jeweled diadem of Rome was dashed from her lordly brow and the unlettered barbarian of the North reveled in her seats of literature and science. Upon the ruins of her civil empire it saw the rise and progress of her ecclesiastical despotism through all the vicissitudes of its long and eventful existence. It accompanied the embattled legions of the Papacy when, in obedience to her behest, the princes and the peasantry of Europe were marshalled beneath the banner of the Cross upon the plains of Palestine—when the Lion-heart of England measured strength with the princely Saladin, and the chivalry of the West would have wrested from Islam hands the keeping of the Holy Sepulchre. It witnessed the dawn of that era in her history when the tocsin of revolt from her authority was first sounded in a cloistered cell of Germany, and an Augustine monk, strong only in the strength of his cause, boldly and fearlessly ventured his temporal and eternal all upon the right of private consciences and individual responsibility. "It was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in the Temple of Mecca" —and we feel every assurance that it will exist in undiminished vigor, until the consummation of earth's destiny, when the Archangel shall take his stand, with one foot upon the land and the other upon the sea, and swear by Him who liveth forever and ever, that time shall be no longer.—*Anon.*

FREEMASONRY AND ITS MEMBERS.*

WE have received the following address to Freemasons in general, and the members of each individual Lodge in particular, from a Brother well known to us.

BRETHREN,—Bear with me a few minutes whilst in an imperfect manner, with my unworthy pen, I address to you a few words with well-meant intention.

Many imagine that because they have been baptized, and occasionally attend a place of divine worship, therefore they are christians; likewise, not a few, who have been initiated and now and then present themselves at the meetings of their Lodge, consider that they are Freemasons; but in neither of these cases is such a supposition necessarily correct. Baptism is but the entrance to Christianity—initiation but the portal to Freemasonry—and he who is content with entering in at either without pursuing the path leading therefrom is neither a Christian nor a Freemason. Moreover, the attendance at the place where the outward forms of either are celebrated is but itself a form, unless the heart and understanding are with the worship or the ceremony; for, both institutions are, in their integrity, matters of the heart, though necessarily outwardly shewn by forms and deeds. In thus drawing a parallel between Christianity and Freemasonry, I would not for one moment be understood as placing them on a level: far from me be any such intention. Every man's first duty is to his God; secondly, to his immediate family; and thirdly (if a Mason,) to the Craft; which when properly understood, includes his duty to himself, his country, and his fellow-man.

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*From the London Freemasons' Magazine.

Again, although the outward forms and ceremonies are not the essential parts of Freemasonry, neither must they be neglected, for man's constitution unfortunately is such that he is prone to attach no importance to that which is not evidenced to his senses. It is a lamentable fact that many obtain access to our noble institution through most unworthy motives: some from mere curiosity, and some thinking to obtain pecuniary advantages from it. If such men see the ceremonies gone through in a loose, imperfect, and indifferent manner, they look upon them as an idle form of words, and, ultimately, upon the Order with indifference, and even sometimes with contempt; whilst, on the other hand, if they are gone through solemnly, correctly, and as they ought to be, they awaken the candidate's attention, and frequently lead him to pursue the science, and, eventually, to understand Freemasonry as it really is.

There is, unfortunately, in many Lodges, an undue eagerness amongst the members to hold office, whether fitted for it or not, forgetting the essential principle of Freemasonry, that promotion should go by merit and not by seniority. Let then, for the future, any Brother who from his present position in his Lodge is, according to ancient custom, entitled to promotion, take care to properly qualify himself for it; and if from any cause he is unable so to do, let him gracefully retire, always remembering that, as a true Brother, he should look to the interests of the Craft rather than to his individual advancement. Let also every Brother who as a member of a Lodge, has a voice in the election of its chief officer, remember that he abuses his privilege if he votes for any one who is not fully suited for the office, or (if there be none such) who has not evidenced a desire and intention of becoming so.

It is not an uncommon thing, on inquiring in a town or city whether Masonry prospers in it, to be told: "Alas! it is not what it used to be; all the old members have left the Lodge, matters are loosely conducted, and the thing is fast going down hill!" The reason generally assigned for this is, that some Brother has done something offensive to many others; but although the recusant Brother may have long since withdrawn from the Lodge, the offended parties do not return to their allegiance. "Brethren these things ought not so to be!" Would you cease to attend your church because a few who go there may be hypocrites? Would you cease to support your queen because some of her subjects may be traitors? A man who has ever had a true Masonic spirit should, when he sees things going wrong, put himself forward and do his best to set them right, and not stand supinely by. Lukewarmness is in itself a slow decay.

The fault of many Lodges being imperfectly and inefficiently conducted seldom rests with an individual. Generally, every member is a little to blame: for there is none so weak but what, if the spirit be willing, he may give some help; and even if only anxious to improve himself, such improvement tends to the welfare of the Lodge of which he is a member.

Let us then, one and all, do something for the advancement of the Craft and endeavor ourselves to understand what Freemasonry really is. It is not a mockery! it is not a pretence! it is not a meaningless ceremony, nor a childish pretension to mystery! for a true Mason is (if such be his faith) a good Christian, a good subject, and a good man! Surely these are "consummations devoutly to be wished for!"

I am, Brethren, with all humility, and a sincere wish for the prosperity of the Craft,

A Master Mason.

RE-ORGANIZATION OF COSMOPOLITAN SOV. CONSISTORY, NEW YORK.

[From the New York Saturday Courier, May 24th.]

Among other matters much to be regretted, which grew out of the necessity which existed for the deposition of Br. Edward A. Raymond from the exalted office of Sov. Grand Commander, by his associates and equals in the Supreme Council 33d for the Northern Jurisdiction of the United States, and the elevation of another in his place, was the rebellious and schismatic action of the bodies in New York, subordinate to the Supreme Council. These latter bodies for some months remained, as those who controlled them declared, neutral; but, as the designs of Mr. Raymond and his unfortunate advisers, became more fully developed, the thin disguise of neutrality was thrown off, and as seats were to be had in the so-called Spurious Council, formed by the deposed Sov. Grand Commander, as the reward for renouncing their fealty to the Supreme Body which gave them existence, and giving in their adhesion to this newly formed but entirely irregular conventicle, the Brethren who controlled Cosmopolitan Sov. Grand Consistory, and the other Bodies of the A. and A. Rite in New York, cast their fortunes with the revolutionary organization.

As the natural consequence of such a glaring breach of fidelity, the Supreme Council, through its proper officers, revoked the powers of the schismatics, and on the 5th February last, in a Circular issued by the Grand Sec. General, Ill. Bro. Winslow Lewis, M. D., the revocation was thus alluded to:

"The Charters of the Bodies heretofore existing in New York have been revoked, by order of the Supreme Council, and measures will immediately be taken for the establishing of a new one, of which due notice will be given."

On Saturday last, (17th inst.), the promise held out to the faithful members of the Rite in New York was fulfilled, and by virtue of a Dispensative order from, Ill. Bro. K. H. Van Rensselaer, P. Lieut. G. Commander, acting Sovereign Grand

Commander of the Supreme Council, Cosmopolitan Sovereign Consistory of Sublime Princes of the Royal Secret 32d degree, was re-organized and re-established in New York, with the following Sublime Princes as officers, who were installed &c., by Ill. Bro. Van Rensselear.

F. G. Tisdall, P. M., Representative of Prov. G. Lodge Quebec and Three Rivers, &c., Ill. Sov. Commander in chief.

Jos. D. Evans, P. G. M. G. Lodge of New York, Representative of the Grand Lodge of Connecticut, Ill. Lieut. Commander.

Wm. H. Milnor, P. G. M. G. Lodge of New York, Representative of G. Lodge of New Jersey, Ill. 2d Lieut. Commander.

Andres Cassard, P. M., Representative of the G. Orient of Venezuela near G. Lodge of New York, and Representative of the Supreme Councils of Venezuela and New Granada near the Sup. Council for the Northern Jurisdiction of the United States, Valiant Minister of State.

Winslow Lewis, M. D., P. G. M. G. Lodge of Massachusetts, G. Generalissimo of the G. Encampment of the United States, G. Secretary Gen. of the H. E. of the Sup. Council for Northern Jurisdiction, Valiant Grand Chancellor.

Josiah F. Kendall, Val. G. Sec'y. K. of the S.

George G. Andrews, Val. G. Treasurer.

Maj. Gen. Wm. Sutton, D. D. G. M. for 2d Masonic District of Mass., Val. G. Master Architect.

Hon. Arch'd Bull, Grand Master of Ceremonies of the Supreme Council for the Northern Jurisdiction of the United States, Val. G. Engineer.

FIRST LODGE OF IRELAND.

THIS Lodge, established in Cork, holds its meetings under a warrant dated 1731, and attached to the Lodge are Chapters of Rose Croix, Templars, and Royal Arch. The Lodge-room is extensive, handsomely and appropriately decorated. The walls are panelled to represent oak, and the coved ceiling represents the canopy of heaven, with the celestial bodies, supported by the vast expanse of the ocean. Around the room are the banners of the Knights of the Eagle and Pelican and Rose Croix Masons, together with the Red Cross shields, swords, and spurs belonging to the Knights of the Temple. The Order is also in possession of two valuable relics, presented by Bro. Thomas Hewitt, P. J. R. C., viz., the only orignial painting of the celebrated Mrs. Aldworth, together with the Masonic Jewel she wore. Belonging to the First Lodge of Ireland is also a copy of a rare edition of the Holy Scriptures, generally known by the title of *Breech's Bible*. This Lodge is in sole possession of the house where it meets, and besides apartments, for the care taker, contains a convenient ante-room for refreshment, &c. The armoral bearings of some of the most distinguished Brethren of the Order grace the walls. Amongst them the Earl of Donoughmore, S. G. W.; J. F. Townsend, D. G. M.; Sir James Chatterton, P. G. M. Master; Sir John Pennefather.—*Lon. F. Mag.*

THE CELEBRATION AT PORTLAND.

THE celebration of the first Centennial Anniversary of the introduction of Freemasonry into Maine, was held at Portland on the 24th of June, and was in all respects an entire, perfect and brilliant success. The weather, though some rain fell in the latter part of the day, was, on the whole, much more agreeable than would have been a clearer sky and a brighter sun, inasmuch as less inconvenience was experienced from the heat. The rain held off until after the public exercises had been completed, and the procession was on the march to the Pavillion for dinner; and then it fell in such a gentle shower that it caused very little derangement in the proceedings. The entire programme, which was judiciously prepared, was admirably executed by the Marshal of the day and his assistants. It is estimated that there were not far from *three thousand* Masons in the procession, including the Grand Lodges of Maine and Massachusetts, in full ranks, and delegates from those of some other States. There were also in the ranks not less than FIVE HUNDRED KNIGHTS TEMPLARS, in their rich and showy uniforms, and they presented the finest exhibition of Masonic Knighthood, both in numbers and appearance, probably ever witnessed in this or any other country. We are not aware that on any previous occasion an equal number of Templars were ever assembled together, and we are very certain that in point of general deportment and beauty of display, this feature in the pageant has not been excelled. The Boston Encampment was under the command of Sir John K. Hall, and numbered about two hundred Knights in its ranks. The De Molay Encampment was commanded by Sir E. C. Bailey, and numbered about one hundred members. The St. John's Encampment, of Providence, R. I., and the Portland Encampment, were also out in full numbers. But we have not room this month for particulars. It is enough that the procession was worthy of the occasion, and an honor to all parties engaged in it.

The addresses at the City Hall were productions of high merit. The welcome address by the Grand Master of the State, Hon. JOSIAH H. DRUMMOND, was able and appropriate, and was received in a manner which must have been gratifying to the eloquent speaker. This was followed by "historical remarks in relation to the introduction of Masonry into Maine, and the formation of Portland Lodge, No. 1," in 1762, by W. Moses Dodge, Master of said Lodge. The narrative was well and carefully prepared, and was a very interesting paper. We shall endeavor to lay it before our readers next month. The principal address was delivered by the Rev. E. C. Bowles, of Portland, and was received with great favor by the audience. It was an elegant performance, and we shall be glad to learn that the orator has yielded to the solicitations of his Brethren and consented to prepare it for publication. It was delivered without notes and occupied about thirty minutes. The M. W. Grand Master of Massachusetts was the next speaker, and his remarks, which were eloquent, earnest, and well adapted to the place and the occasion, together with the historical remarks of R. W. Brother John H. Sheppard, Esq, we shall endeavor to find room for in our next. The prayer by Rev. Cyril Pearl, and the music by the Bands, gave great satisfaction and elicited high praise.

At the conclusion of these services the procession was re-formed and marched through some of the principal streets to the pavillion, where a fine and bountiful collation was spread, *free* to all who chose to partake of it. It need not be added that the invitation was generally accepted, for the Brethren had been full five hours on duty. Plates were set for thirtyfive hundred persons.

In the evening a large number of the Brethren with their ladies, assembled at the City Hall, and united in a promenade concert, dancing, conversation, &c. It is said there were twelve or fifteen hundred ladies and gentlemen present, and that the occasion was a joyous one. And this reminds us that the R. W. Deputy Grand Master, Brother Wm. P. Preble, Esq., entertained the Grand Lodge, and other Brethren and their ladies, at his residence on the preceding evening, in a very handsome and hospitable manner.

To the citizens and people of the neighboring towns, the occasion was a gala day. The city was literally crowded with strangers, and the streets through which the procession passed were lined with spectators. The houses all along the route were instinct with pretty women and children, with joyous faces. Business was measurably suspended, and all, young and old, seemed by common consent, to have surrendered themselves to the enjoyments of the day, and to making each other, and everybody else, happy.

To the officers of the Grand Lodge and other Grand Bodies of Maine, to the Committee of Arrangements, and indeed to the Portland Brethren as a body, their visiting Brethren are largely indebted for kind attentions and generous hospitalities.

BURNS' MASONIC CONTEMPORARIES.

To the Editor of the London Freemasons' Magazine and Masonic Mirror.

Dear Sir and Brother,—Under the heading "Notes and Queries," you have in your last number devoted considerable space to an extract cut from an American paper and forwarded to you by "Ex. Ex.," who remarks, "Where its editor got it from I don't know." I recognize in these extracts given by "Ex. Ex." biographical descriptions of the characters represented in a painting of great merit well known to Scottish Freemasons, and engravings of which are found to adorn the walls of many of our lodge-rooms and private parlors. These "descriptions" appear in a foolscap 8vo. tome, of some 200 pages, entitled *A Winter with Robert Burns*, being annals of his patrons and associates in Edinburgh during the year 1786-7, and details of his inauguration as Poet Laureate of the Lodge Cannongate Kilwinning, (No. 2), and published in Edinburgh some fifteen years ago. The volume is dedicated to the Cannongate Kilwinning Lodge, and contains a lithographed key to the picture, the painting of which suggested the compilation of the biographical sketches just alluded to. It was on Brother Stewart Watson's return from the continent in 1845, where for many years he had resided in the prosecution of his studies and profession as an artist, that, at the special request of Lodge No. 2, he was induced to undertake a painting of "the Inauguration of Robert Burns as Poet-Laureate of the Lodge Cannongate Kilwinning;" and for the benefit of those who may not have seen the painting, I take the liberty of appending a short description of it as given in an Edinburgh paper, when it was being publicly exhibited in the Scottish metropolis:—"This is the first attempt on canvas to illustrate the life of Burns. The plan adopted is the only true one, by presenting him in the actual light in which he was regarded by his contemporaries—the sort of men who were his friends and companions—in fact, giving a glimpse into the intellectual world in which he moved in the metropolis, after his first arrival, during the year 1786-7. The subject is striking, and awakens our finest sensibilities. . . . . . Burns is represented in a standing posture, in the act of being installed Poet-Laureate by the R. W. Master. The Lodge, at the moment, is filled by the most distinguished and notable men of the day, in groups, and so arranged as to shew the friendship and remote intimacies subsisting among them. . . . . The leading characters are evidently portraits, but they are animated and lighted up by the interest of the scene and the passing conversation arising out of it. The group on the Master's left is composed of distinguished visitors, such as Lords Elcho, Torphichen, Glencairn, Egliton, and the Earl of Buchan. On his right we have Sir William Forbes, Sir John Whiteford, Mr. Dalrymple, of Orangefield, Mr. Miller, of Dalswinton, &c. The next most prominent group of the whole is graced by the interesting portraits of Lord Monboddo and Henry Erskine. The next presents Henry Mackenzie (the "Man of Feeling"), Baron Norton, and Lord Kenmure, engaged in conversation. A prominent group now presents itself, amongst whom Dunbar (Ratlin, Roarin, Willie) appears, supported by Nichol and Cruickshank, Masters of the High School, Lewis Cauvin and Allen Masterton, who, being a composer of music, is addressing himself to the orchestra. We have then Dugald Stewart, William Smellie, and Creech, the publisher; also Sir James Hunter Blair, Lord Francis Napier, the celebrated James Boswell, Alexander Wood, Capt. Grose, with many more interesting and well known persons connected with the history of the period. The features of Burns are admirable. Such a picture as the present imparts more insight into the character of Burns and the relation he stood in to the world around him, than many common-place biographies."

If agreeable to you and your readers, I may, in the absence of Masonic news from the land of Burns, and during our Masonic "recess," send you a few more selections from the biographies of Burns' Masonic contemporaries.

I am, yours fraternally,
D. MURRAY LYON,
P. J. W. of Mother Kilwinning, and P. G. J. W. of Ayrshire.
Ayr, April 7, 1862.

EARLY ALLUSION TO MASONRY.

Robert Fabyan, one of the English Chroniclers, was a draper, citizen and Alderman of London in the 16th century, and was likewise one of the resident gentry of Theydon Gernon, in Essex, where he had an estate. He was born in London, but in what year is uncertain; this much, however is known, that he served the office of Sheriff in 1493, and resigned that of Alderman in 1502. Of the date of his death there appears to be no accurate information, but his will was proved July 12th, 1513, and dated July 11th, 1511. His work, from which the following extract was made, is entitled by himself, *The Concordance of Histories*, and was first printed by Pynson in 1516; it is now popularly known as *Fabyan's Chronicles*. In his *Incipit Prologus*, consisting of twentyeight stanzas—he tells us how difficult it is to arrange his materials properly, and in the 5th and 6th stanzas thus makes an early allusion to Masonry :—

"And I lyke the Prentyse that hewyth the rowgth stone,
And bryngeth it to square, with harde strokes and many,
That the mayster after may it ouer gone,
And prynte therein his fygures and his story ;
And so to werke it after his propornary,
That it may appere to all that shall it see,
A thynge ryght parfyte and well in eche degree.

"So haue I nowe sette out this rude werke,
As rough as the stone nat comen to the square,
That the lerned and the studyed clerke
May it oure polysshe and clene do it pare;
Flowrysshe it with Eloquence, whereof it is bare,
And frame it in ordre that yet is out of ioynt,
That it with old Auctours may gree in euery poynt."

ADMISSION OF CANDIDATES.

[From the Address of the M. W. Charles F. Stanbury, Grand Master of the Grand Lodge of the District of Columbia.]

When a Mason is made, he is not made for any particular Lodge alone, but rights are conferred upon him which bind him to every individual Mason in the whole world. Let, then, no desire to accede to individual wishes, or contribute to Lodge aggrandizement, induce us to relax one jot of the stringent requirements which ought to guard the entrance to our Order. Granting the degrees under dispensation, especially to strangers in the jurisdiction, ought to be entirely discountenanced, except in extraordinary, and clearly made out, cases of emergency. Dispensations can, in my judgment, seldom be necessary in order to hasten the entrance of candidates upon our rights and privileges. Our resident citizens can well afford to wait the regular period; while strangers, from the most obvious considerations of prudence, should, as a rule, be required to do so. Masonry should not seek, but be sought. It confers benefits upon its members, but asks no patronage of the world. Those profanes who are offended, or impatient, at caution and delay, are not the best material for our edifice; and those Masons who desire to hurry applicants into the fraternity, from any other motive than the ultimate good of the entire Order, are not the ones most worthy of influence in council. The benefits of our Order are a sacred trust which has come down to us from former generations. In its administration, we should emulate the illustrious example of fidelity which is so often set before us in the most interesting of our Masonic legends, and, even at the peril of our lives, deny any part or lot in it to all who do not apply at the proper time and place, and are not, by every Masonic test, found worthy.

We shall best attain to this enviable state of entire devotion to our Order, by making it the subject of frequent reflection, and endeavoring to rise to an adequate comprehension of its nature. As one of the most efficient means to this end, I would suggest that the Masters of Lodges ought frequently to deliver, after careful preparation, explanatory lectures of their own, on the history, usages, and jurisprudence of Masonry. An institution which has survived the lapse of ages, which lives and flourishes in all countries, and in all conditions of civilization, which tempers the wrath of the savage, and enlists the sympathies of kings, which raises the amenities of cultivated life to the sublimest heights of charity, and the very heroism of self-devotion, has a principle of vitality in it which cannot well be fully comprehended in an hour or a day. And this, I may incidentally remark, is another strong reason against hastening candidates through the degrees.

SPEECH OF HIS MAJESTY KING KAMEHAMEHA IV.

Reply of his Majesty to the address presented to him by the Lodge of Freemasons and the Royal Arch Chapter of Honolulu, Sandwich Islands, on the birth of a son.

Most Excellent High Priest, Companions, and Brethren,—Bound together as we are by a holy league of Brotherhood, I should not be doing justice to the feelings which actuate me in my relationship with yourselves, and operate amongst us all, did I deny that I almost expected you would seek a fitting occasion to felicitate, me in the character in which we now appear. For all your kind wishes I thank you from the bottom of my heart, and amongst the many blessings for which I have at this time especial reason to be thankful to our Supreme Grand Master, I do not reckon this as the least, that I enjoy the sympathy of a Fraternity whose objects are so pure and whose friendships are so true as those of our Order. I will not multiply words, but believe me that when I looked upon my infant son, whose birth has been the cause of so much joy to me and of so much interest to yourselves, the thought already occupies my mind that perhaps one day he may wear those dearly prized badges, and that his intercourse with his fellow men, like his father's, may be rendered more pleasant and perhaps more profitable, by his espousing those solemn tenets which make the name of a Freemason honorable throughout the world. *May 23d*, 1858.

St. John's Day was celebrated at Westfield, Mass., by a "Strawberry Feast," in the afternoon and dancing in the evening. About a hundred Brethren were over from Springfield, and a large number were present from other towns. The occasion is said to have been a very pleasant one.

Be More Select.—It is a great error to suppose that any man, however elevated or however circumstanced, has or can have any *claim* to admission to the privileges of Masonry. This is a matter that lies wholly and exclusively with the members of the Lodge within whose jurisdiction the candidate resides, any *one* of whom may effectually deny him entrance. There must be entire agreement and consent, or he cannot enter in, however exalted his social or intellectual attainments.

GENEROUS DONATIONS.

It gives us pleasure to be able to state, that *St. Andrew's Lodge* of this city, at its Quarterly Meeting on the 27th June, ultimo, unanimously voted the handsome sum of *one hundred dollars* to the Sanitary Commission for the relief of poor soldiers. It was but a few weeks since that this same Lodge donated a like sum for the relief of the sufferers at Gloucester, and a further sum of fifty dollars in aid of one of the public charities of this city. We are the more gratified in noticing these generous contributions, because we are too often charged with being exclusive and selfish in our charities. While Masonry gives the preference to her own household, as she should do, she is not unmindful that there is another and wider field for the exercise of her sympathies.

Obituary.

Brother the Rev. JOSEPH WOLFF, D. D. and LL. D.

We have to record the demise of one of the most celebrated men of our own time, Bro. the Reverend Joseph Wolff, D.D., and LL. D. The subject of the following memoir was the son of a Jewish Rabbi at Weilersbach, near Bamberg, in Bavaria, and was born in 1795. Being of a studious turn of mind he made himself early acquainted with Latin, Greek and Hebrew, and, whilst a Jew, studied at Halle, Wilmer, and Bamberg. He was converted to Christianity through his acquaintance with Frederick Leopold, Count of Stolberg, and Bishop Sailer, and was baptized by Zalda, Abbot of the Benedictines of Emaus, at Prague, in 1812. In 1813 he commenced the study of Arabic, Syriac and Chaldean, and in that and the following year attended theological lectures in Vienna, having as fellow students and friends, Professor Jahn, (afterwards a well known writer on Biblical Archæology), Frederick von Schlegel, the poet Werner, and Hof bauer, the general of the Redemptorists. From 1814 to 1816 Dr. Wolff was, by the patronage of Prince Dalberg, enabled to pursue his studies at the university of Tübingen, which were chiefly directed to the Oriental languages, more particularly Arabic and Persian, as well as Ecclesiastical History and Biblical Exegisis under the celebrated Stendell, Schnurrer, and Flatt. In 1816 he left Tübingen and visited, amongst others, Zschokke, Madame Krudner, and Pestalozzi in Switzerland ; he also spent some months with Count Truchsesz and Madame de Stael-Holstein, at Turin, delivering lectures in their circle on the poetry of the Bible. In the same year he went to Rome and was introduced to Pope Pius VIII., Cardinals Litta, Cacciapiati, Gonsalvi, Ostini, and the Ambassador Niebuhr, the historian.

Dr. Wolff was first received as a pupil of the Collegio Romano, and then of the Collegio Propaganda Fidei, of both of which he was one of the alumni from 1816 to 1818, but his sentiments having been declared erroneous he was expelled from Rome, in the latter year, and returned to Vienna where, after advising about his scruples with Schlegel, Dr. Veit, and Hof bauer, he was prevailed upon to enter the monastery of the Redemptorists at Val-Saint, near Fribourg, but not having been able to convince himself of the truth of Romanism, as taught there, he left Val-Saint and came to London to his friend the late Henry Drummond, Esq., M. P. for Surrey, and placed himself, for the study of Oriental languages under Dr. Lee, and of Theology under the Rev. C. Simeon, Fellow of King's College, Cambridge. Dr. Wolff shortly after commenced his travels for the purpose of preaching the gospel to Jews, Mahometans, and Pagans, and of making researches among the Eastern Christians, thus preparing the way to missionary labors for the conversion of the Jews and Gentiles, from 1821 to 1826, in Egypt, Mount Horeb, and Mount Sinai, where he was the first missionary who gave copies of the entire Bible to the monks and Bedouins. From thence he went to Jerusalem, where he was the first missionary that preached Christianity to the Jews in that city. He afterwards went to Aleppo and Cyprus, from the latter of which places he sent Greek boys to England to be educated, and continued his travels in Mesoptoamia, Persia, Tiflis, the Crimea, where he visited the Caraites, near Bakhtshiserai, preaching to the German colonists as well as to Russians, Mahometans and Jews at Karasu, Simpheropool, Sebastopol, Kertch, and from thence to Odessa, Constantinople, Adrianople, Brousa, Smyrna, Ireland, England, and Scotland.

In 1826 he was introduced to Lady Georgiana Mary Walpole, and was married to her in 1827. Shortly after his marriage he and his wife went to Jerusalem, and, on his return, leaving her at Malta from 1831 to 1834, he proceeded to search for the lost ten tribes in Alexandria, Anatolia, Constantinople, Armeirca, and Khorossaun, in which latter place he was made a slave, tied to a horse's tail, and fortunately ransomed by Abbas Mirza, who enabled him to pursue his journey to Bokhara, Balkh, Cabool, Lahore, and Cashmere, and was received with great distinction by the late Runjeet Singh, Lord William Bentick, &c. Dr. Wolff then travelled by land from Loodiana to Calcutta, preaching, in his progress, at more than 150 stations. From Calcutta he journeyed to Masulapatan and Secandar-Abad, and was seized by the cholera near Madras. On his recovery he left for Podicherry, visited the successful mission in Tinnevelly, Goa, Bombay, Egypt, joined his wife in Malta. In 1836 he undertook a journey to Abyssinia, Jeddah, Sanaa, in Yemen, where he visited the Rechabites and Wahabites, and from thence to Bombay and the United States of America, where he was made Doctor of Theology. On his return to Europe he was ordained priest by the Bishop of Dromore, in Ireland, and received the degree of LL. D. at Trinity College, Dublin, after which he became a curate in Yorkshire. He also made a second journey to Bokhara, impelled thereto by his philanthropy, in order, if possible, to effect the liberation of Colonel Stoddart and Captain Conolly, the particulars of which are fully detailed in his works. On his arrival in England, he was presented to the Vicarage of Isle-Brewers, near Taunton, in Somersetshire, which he continued to hold until his decease.

Dr. Wolff was married twice—first, to Lady Georgiana Mary Walpole, sister of the Earl of Orford. He was left a widower in 1859, but was married again last autumn. His son, Mr. Dummond Wolff, is private Secretary to Mr. Disraeli. Dr. Wolff, was the author of several works, the most recent of which—his *Autobiography*—has just passed into a new edition. The simple truthfulness of the conscious egotist in the narration of his various experiences makes the book delightful reading. Notwithstanding his age and greatly impaired health, it was with difficulty he was pursuaded last year from again visiting the East as a missionary. His zeal was unquenchable to the last.

Dr. Wolff departed this life at his Vicarage of Isle-Brewers on the 2nd of the present month, (May,) aged 66.

Bro. Dr Wolff was initiated in the Lodge of Brotherly Love, No. 412, at Yovile, Somersetshire, England, in 1846.

MASONIC CHIT CHAT.

"Strolls among the Workmen." Our readers will regret to learn that the concluding number of this interesting series of essays appears in our present issue; but while they will regret this, they will unite with us in thanking the intelligent author of them for having contributed so much to our mutual pleasure and enlightenment. He has written well and ably, and given to his Brethren the result of his own long experience and close study of the laws and practical operations of the Institution of which he is an honored and beloved member. We ask the particular attention of the reader to the present number, and commend it especially to the officers of Grand Lodges, and others in authority. The disgraceful and antimasonic transactions so forcibly and truthfully exposed by our correspondent, imperatively demand the attention of the whole Fraternity. They should be put a stop to at once, and the Grand Lodge of Kentucky would seem to be the most appropriate body to do this.

The Trowel. The second number of this excellent monthly, by Br. H. G. Reynolds, of Springfield, Ill., is a paper of much more than ordinary interest. We have given in preceding pages several brief sketches of Brethren who have fallen in the existing war, taken from the number before us. Though brief they are interesting, and we trust our Brother will continue them as occasion may offer. Such tributes are due to the deceased, and they will always be welcomed by the living. Our Brother has also given us a very able and carefully drawn editorial article on the "Theology of Masonry," to the general views of which we do not see that any exceptions can well be taken, though the subject is one of great delicacy, and in respect to which there is much sensitiveness. We are happy to learn that the Trowel is meeting with entire success.

By *hearing*, you acquire a knowledge of the lectures; by *seeing*, you observe the symbols which read a silent lesson to the observant Brother; and by *feeling*, you handle the implements of Masonry, and discover a Brother in the dark as well as in the light.—*Dr. Oliver.*

☞*The New York Saturday Courier* of the 31st May, in noticing the meeting of a spurious and clandestine body, calling itself a Supreme Council 33d degree, held in this city, the day preceding the annual meeting of the regular Council, makes the following correction:—

"We make the statement with much regret; but inasmuch as the names of Wyzeman Marshall, George W. Bentley and Edwin C. Bailey, of Boston, Mass., appear as officers elected, neither of whom were present, or consenting thereto, we greatly fear the 'business transacted' was done in a too great hurry.

"We have the authority of our friend and Brother Edwin C. Bailey, the editor of the Boston Herald, for stating that not only was his name used without his consent, but that had he been consulted, he would positively have declined; and that when the programme concocted by the novices in this 'mutual admiration society,' was handed him for publication, he suppressed the publication of all that portion of the prepared statement which, having reference to him and others, he knew to be unfounded in fact; and so informed the gentleman who brought the matter for publication to him. We also recognize the names of three gentlemen from N. York as being elected to office who were not present, and one from Illinois, who does not recognize the *quasi* organization.

"Further comment from us is unnecessary, especially as we have no objections to a few gentlemen, without constituencies, representing themselves, for their own amusement, as was the case in this instance."

The Lady's Book for July, has as usual, a splendid "fashion plate," of six figures, and another of those exquisite line engravings, which add so much to the interest and value of the work. The number, in all respects, is a rich one.

Errata. In our last, page 228, 16th line from top, read "Misses Smith," for "Misses Smiths," and on page 243, 5th line from bottom, read, "in other States, if not in this," for "in this, if not in other States."

THE
FREEMASONS'
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THE WIDOW AND THE ORPHAN.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." *Gen. Ep. of St James,* i. 27.

America is in truth making History—grand, terrible, and most mournful History—with fearful rapidity! Even the events which have occurred since we penned the article that appeared a month ago, would, in less exciting and momentous times, have sufficed to fill a vast volume of national History. In the week of fierce fighting in the vicinity of Richmond, it now appears that at least ten thousand Union soldiers were killed or wounded, and probably more than double that number of their adversaries. This is much below the usual calculation, but even accepting this moderate estimate, how terrible, how awful a picture is presented to our view! How deeply and powerfully must it agitate and pierce the heart of every patriotic and philanthropic man to think of these thirty thousand fellow-countrymen either lying, for the most part unknown and undistinguished, amid the confused death-heaps of the distant battle field, or dragging on a painful existence, marred by mutilation and saddened by bodily suffering. Well, indeed, may we exclaim, as we look on the scenes of wo, and reflect on the causes which have led to them—

"'T was fate they say, a wayward fate,
Your web of discord wove,
And those were joined in fiercest hate,
Who should have joined in love!"

Already is that vast field for the exercise of Masonic Mercy and Charity, to which our last number referred, opened and offered for our occupation in a width of extent, and with a multitudinous variety of claims upon our sympathy, that must not only tax to the utmost the beneficent energies of our Order, and of philanthropy at large, but may at first by its magnitude dismay and appal our hearts, and paralyze the arms uplifted in the cause of Mercy. But this must not be—every feeling of manhood and principle of Masonry forbids the giving way to such cowardice and weakness. The occasion is a great one—great in the majesty of suffering and sorrow—and the Masonic heart must bravely rise to the level of its greatness. If we require any example to stimulate us, we have but to look to the deeds and deaths of our Brethren who lie sleeping their eternal sleep on the blood-drenched fields of Virginia. If they were content, nay, proud and rejoiced, to suffer wounds and death in their country's cause, surely we will not flinch from the comparatively small amount of self-sacrifice and labor which the performance of our duty as Masons now peremptorily demands of us ! In the purport of the concluding words of the glorious oration delivered by Pericles over his fallen countrymen—freemen, who, like our sons and brothers, died in doing battle against a tyrannic oligarchy—we may most fitly say, " Their glorious and beautiful lives have been crowned by a most glorious death. Enjoying and enjoyed as had been their life, it never tempted them to seek by unworthy fear to lengthen it. To repel their country's enemies was dearer to them than the fairest prospect, which added years could offer them : and having gained this they were content to die ; and their last field witnessed their brightest glory, undimmed by a single thought of weakness. Let us then follow their example, contemplating our country's greatness, till our minds and hearts are fully inspired with a sense and love of it. It is but the fruit of virtues such as theirs whom we are now lamenting. They, when they could give her no more, gave her their own lives ; and their return is an enduring monument in every heart, in every land, forever ! Let us do likewise, remembering that to us to live conquered and degraded, after so much dominion and glory, will be far bitterer than the momentary pang of triumphant death. For the parents of the dead indeed—trite words of consolation can ill atone for the loss of blessings, whose value they had learnt too well to prize ;—but let the thought of the happy past console the short space of life that yet remains to them ; and let its glory, the best solace of old age, be their comfort. For the children and brothers of the dead, let them know how earnestly they must strive to equal the fame of those whom no jealousy is anxious now to depreciate. For their widowed wives let them mourn in secret, and maintain the peculiar glory of their sex ; flying from the breath of public praise, almost as much as from that of public censure. The tribute of *words* is now paid ; so will that of deeds be, *when the children now left orphans shall have been brought up to manhood under the fostering care of their country ; a reward wise as well as liberal, for encouragement is the parent of merit.*"

We have cited this passage from Pericle's speech, as recorded by Thucydides, at somewhat greater length than was absolutely necessary for our immediate purpose, from a desire to draw the attention of our Brethren and of our countrymen at large, to the claims which this ancient Greek Historian—the substance of whose work may be found in Grote's History of Greece—has upon *our* study at the present crisis of our national existence. Thucydides' History of the Peninsular War, that fierce struggle in which Republican Athens fought against oligarchical Sparta, abounds in lessons fraught with the most valuable instruction to us and our leaders at this very hour. Well will it be for us and for our children if the warnings contained in that remarkable history shall help our public men and parties to steer clear of the political quicksands on which the ship of Greecian Liberty at length was wrecked. To the bark of our Republic, beaten and tossed about not only by the fierce stormwinds of Rebellion, but by the surging waves of party-spirit and fanatic folly, we would address the warning of the Roman poet—

> O ! Bark, fresh waves are hurrying thee
> Yet once again far out to sea ;
> Beware, beware, and boldly seize
> The port, where thou mayst ride at ease.
> O ! thou that erewhile wert to me
> A heavy, sad anxiety,
> And now my fond ambition art
> The care that chiefly fills my heart,
> O ! be *advised and shun the seas*
> *That wash the shining Cyclades !*"

To return, however, from this digression. The closing words of the oration of the Athenian Statesman had reference to the WIDOWS and ORPHANS of those who had fallen in battle, and it is of these too that we would chiefly speak to-day. The battles of the past year, and especially that sanguinary series of combats which the closing week of June inaugurated on the banks of the Chickahominy, have carried desolation and mourning into many a departed Brother's home. In proportion to the greatness of the number of our Brethren in the army, must of course be the extent of the loss sustained—the widows and the orphans bereft of the protection and support of the husband and the father. The amount of sorrow and suffering in this way throughout our country, and even in our own State, is, we have reason to know, mournfully great. Here then lies our first and foremost path of duty, "to visit the fatherless and the widow in their affliction," and, in the words of Pericles, "to bring up to manhood the children now left orphans." Our first duty in this direction is owed of course to the widows and orphans of our Masonic Brethren, but far be it from the spirit of Masonic charity to confine its beneficent influence and action to that sphere alone. The better Masons we are, the better and more generous men and patriots we must be. Our organization, numbers and wealth have all now reached a point, which enables us to assist our country at large, as well as our Brotherhood in particular, and every true Masonic heart will glow with grateful joy at the thought of Masonry's being thus enabled to pour balm upon the bleeding wounds of America. The enemies of our Order have in former times sought to cast upon it the reproach of a selfish exclusiveness, but every page in the history of Masonry, no less than all the well known principles of human action, refutes the calumny. To adopt a familiar illustration, it is a fact confirmed by the experience of every minister of religion, and every advocate of philanthropic and benevolent objects, that for the most part, in each congregation or community, charitable causes are supported by a chosen few—that those who gave liberally yesterday for the sustentation of one benevolent design, are the readiest to come forward to-day to sustain another. And this is human nature. *Habit* exercises a mighty influence in Charity, as in other things. It is well observed by Bacon, "Men's thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are, after all, *as they have been accustomed;* and therefore, as Machiavel noteth, (though in an evil-favored instance,) there is no trusting to the force of nature, nor to the bravery of words, *except it be corroborate by custom.* Many examples may be put of the force of custom both upon mind and body; therefore, since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs. Certainly custom is most perfect when it beginneth in young years; this we call education, which is, in effect, but an early custom. So we see, in languages, the tongue is more pliant to all expressions and sounds; the joints are more supple to all feats of activity and motions, in youth, than afterwards: for it is true, that late learners cannot so well take the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceeding rare. But if the force of custom, simple and separate, be great, the *force of custom copulate and conjoined and collegiate is far greater; for there example teacheth, company comforteth, emulation quickeneth, glory raiseth;* so as in such places the force of custom is his exaltation. *Certainly the great multiplication of virtues upon human nature resteth upon societies well ordained and disciplined.*"

The application of the parts of this passage, which we have *italicised*, will be readily seen; this "*force of custom, copulate, conjoined and collegiate,*" is exerted in a remarkable manner in the whole system of our Order, nor can any society lay stronger claims to the honorable titles of "well ordained and disciplined" than that of Masonry. This "copulate and conjoined custom" trains and educates every Mason in the practice of virtue, beneficence and brotherly love, and it would be in the most manifest contradiction of every principle of human nature, to suppose that the habits of beneficence thus acquired and daily practised within the limits of the Order should be forgotten or discarded in intercourse with the world without. Reason and philosophy demonstrate *a priori* that it *must* be so, and historic facts prove that it *has* been so. Many of the greatest and most generous benefactors of their race; the most loyal and self-sacrificing patriots; the most liberal contributors to every cause of mercy and beneficence, have been, and are this day, we are proud to know, MASONS. And it is our object and duty in these pages to invite and urge our Brethren to exercise this beneficence on a larger scale, in a wider and more woful field, than has ever hitherto been placed before them. Already in hundreds of America's once happy homes the voice of mourning is heard, and the prayers of the widow and the orphan ascend to God and man for comfort and support. And alas! great as may be the number of these bereft ones now, how much greater will it most probably be ere this dire Rebellion is crushed and ended—nay, perchance, even before these lines that we are writing meet our Brethren's eyes! Another mighty army of three hundred thousand men—an army in itself more numerous than that of Great Britain at the time of her contest with the Great Napoleon, and more than double of both the opposing armies by which the destinies of Europe were decided on the bloody field of Waterloo—is about to be added to the hosts already under arms in defence of the Union. To the most sanguine and hopeful eye it is plain that a fierce and sanguinary, and, too probably, protracted struggle must be encountered, before the Union shall be restored and the Rebellion overcome. Many a brave heart, among the old ranks and the new, now throbbing strongly with the proud pulse of a patriot's courage and inspiration, will be still and motionless before the Flag of the Union waves once more triumphantly over North and South! Of how many of these may it not too probably be said a few weeks, or even days hence, before the writer's words shall meet the reader's eye, that not "Ardennes," but the forests of Virginia

"Wave above them their green leaves
Dewy with Nature's tear-drops, as they pass,
Grieving, if aught inanimate e'er grieves,
Over the unreturning brave—alas!

'Ere evening to be trodden like the grass,
Which now beneath them, but above shall grow
In its next verdure, when this fiery mass
Of living valor, rolling on the foe
And burning with high hope, shall moulder cold and low."

While, however, such reflections as these must cast a gloom over every humane and thoughtful heart, it is in no spirit of shrinking, or leading others to shrink from DUTY, that we allude to them. Great and terrible as may be the sacrifices demanded, our Country, the Union, and the cause of Universal Liberty, are worthy of them all. No soil is so prolific of national glory as that which has been fertilized by the blood of patriots! But it is necessary for us, nay, rather it is our bounden duty, to look firmly and fully at the whole vast field, on which we are called to put forth our vigorous efforts in the exercise of Masonic Charity. The task before us is in truth one of sad and soul-appalling grandeur, but we must individually and collectively rise to its lofty standard. This National crisis, as it is the ordeal by which our political institutions are to be tried and tested, so also will prove the touchstone and test of the value and availability of Masonry, as a remedy for national, no less than individual, calamity and suffering. Our numbers, as we have shown, are very great, our organization very perfect, and, in fine, never at any former period was the Masonic Body so rich in all the elements of power. If then it should fail to exert that power for the healing of the National wounds, and the alleviation of social and individual suffering, how severely must it suffer in the estimation of the wise and good, and what a powerful endorsement would it give, with its own suicidal hand, to the calumnies and slanders of its enemies. But "meliora speramus"—we hope better things of our Order. We hope and believe, that as our Brethren and fellow-countrymen have gone forth with the arms of war to dare and die in defence of the Union flag, so will our whole Brotherhood rise, as one man, equipped in the panoply of Love, and armed with the sword and shield of Benevolence and Charity, and enter on a glorious campaign of reconciliation and "good will to man"—bearing help to the poor and needy, and comfort to the sorrowing; supplying, so far as may be, to the broken-hearted widow the loss of the husband of her love, and guiding, with a father's care, and rearing to an honorable manhood, the lonely orphans of the land. O! let us all, as patriots and as Masons, realize the greatness and grandeur of the field of DUTY thus offered by our afflicted country for our occupation and service. Let us cast away all sluggishness and selfishness—all narrowness of party-spirit—all bitterness of public or private animosity, and let us devote our thoughts, our energies, our means, to the effective prosecution of this service of Love and Charity! Let us seek by every lawful means to fill up and bridge over once again, and forever, the fearful chasm, which unholy passions have caused to gape between the two great sections of our country and our Order. To fill up that yawning gulf let us not hesitate, if need be, to imitate in spirit the act of the Roman patriot, who, when the chasm suddenly appeared in the Roman Forum and the Oracle declared that it would never close till the Romans had thrown into it their most valuable possessions, arrayed himself in his armor, and mounting his horse, plunged into the chasm, which immediately closed. Only by a like self-sacrificing devotion and earnestness can we hope to accomplish successfully the mighty task before us. But the devotion *shall be* forthcoming. We will not allow any doubt or fear to trouble us. We see in the position and organization of Masonry a providential arrangement for meeting the present wants, and alleviating the present woes of our beloved country, and we *will not*, *cannot*, believe that it will fail to respond to so clear a call of divinest DUTY! That call will be promptly responded to, we firmly trust, by all our Brethren, and that Duty faithfully, unflinchingly performed: and, looking forward, across and beyond the dark and dreary interval of present alienation, strife and suffering, on which it pains the heart and eye to dwell, we gaze with the glance of joyous faith upon a brighter and happier future, the creation, to a great extent, of this Masonic Labor of Love, when

"Hearts that had been long estranged,
And friends that had grown cold,
Shall meet again like parted streams
And mingle as of old!
And Hope shall launch her blessed bark
On Sorrow's dark'ning sea,
And Misery's children have an ark
And saved from sinking be!

SO MOTE IT BE!

MASONRY AND WAR.

AT the late terrible battle on the Tennessee, near Pittsburg landing (called in official reports, we believe, "the battle of Shiloh Fields",) Captain G. A. Strong, of one of the Michigan regiments, was fatally wounded on Sunday the sixth of April. Captain Strong was a Mason—a Knight Templar—and was the Recorder of Monroe Commandery, number six, Monroe, Michigan, when he joined the army. When he received the fatal wound and fell, on the battle-field, he had on his person a fine gold watch, and wore a Masonic breastpin, set with brilliants. A Captain of a company of Texas Rangers approached him after he fell, and discovered the Masonic emblem on his person. Knowing the wounded officer would be robbed, perhaps murdered if left where he fell, the Texan had him carred to a tent, bound up his wound as well as he could, furnished him with water, and took means to protect him from insult and robbery. The battle was still raging and was renewed on the next day, Monday, when the national troops succeeded in repulsing the rebel army and recovering the ground, tents, etc., they had lost on Sunday. On Tuesday Captain Strong was found in the tent where the Texan officer had left him, still alive, and fully sensible, and with his valuables safe upon his person. He was able to detail the whole transaction to his friends, and attributed the protecting kindness of the Texan officer to the magic influence of the Masonic jewel worn upon his person. A Mason, though a rebel and in arms against his government, *could* not do otherwise than protect and aid his wounded dying opponent, with such a tailsman of peace interposing between them.—*Anon.*

THE CELEBRATION AT PORTLAND.

We gave in our last a brief description of the late successful Celebration of the Centennial Anniversary of the introduction of Freemasonry into Maine. We now have the pleasure to lay before our readers the principal Addresses delivered on the occasion. These were all pronounced at the City Hall, and in the order in which they are given below :—

ADDRESS OF WELCOME, BY M. W. JOSIAH H. DRUMMOND, G. M.

Brethren : We meet to-day to celebrate the one hundredth anniversary of the introduction of Masonry into Maine.

The daughter on this, her one hundredth birthday, having maintained an altar and hearth for more than forty years, for the first time invites her mother and sisters to meet and rejoice with her in her prosperity.

In her name I welcome you.

Our mother, the M. W. Grand Lodge of Massachusetts, venerable with years, but with all the freshness, vigor and beauty of her youth, with this noble array of her gallant and distinguished sons, we welcome with brimful hearts to our family circle to-day. She watched over and guided our youth; and we greet her with this concourse of sons, and as a tribute to her maternal care and affection we point to these and say :—These are our offerings; these are our jewels.

The sons of our nearest sister, whose Masonic principles are as firm as the granite hills, we joyfully welcome again among us.

And the sons of that other sister, whose home is among the green mountains, and whose faith is as pure as the air on her own mountain tops, they, too, we joyfully greet.

And the sons of our little sister on the Narragansett bay we welcome with open arms and fondest love.

While we do this we would not forget the other Brethren from more distant parts: for while we are in the North, with our ground deep covered with ice and snow, we are not so cold as not to welcome all with warm hearts.

To our mother we can only point to this concourse to-day as our tribute for the boon she gave us, and in the future we hope that when our children's children assemble on a similar occasion they may have been taught the principles, tenets and practices of Freemasonry unsullied and unimpaired.

HISTORICAL ADDRESS.

[By W. Brother Moses Dodge, Master of the celebrating Lodge.]

Brother Masons—The time, the occasion and the circumstances connected with it, have conspired to bring me before you as one of the speakers on this memorable day. The principles, the teaching, the design and the mission of Freemasonry, you are not to learn from me. It is my province simply to give you in the few moments allotted me some of the historical facts and chronological dates connected with the introduction of Masonry into what is now the State of Maine, and its progress and prosperity here. In doing so I must of necessity bring to your notice Old Portland Lodge, No. 1, formerly the "Lodge at Falmouth" or "Falmouth Lodge," as a representative of which I have the honor of appearing before this august assemblage.

Ancient Falmouth, the seat of the first chartered Lodge of Free and Accepted Masons in Maine (then a part of the old Commonwealth of Massachusetts) originally included the city of Portland and the towns of Cape Elizabeth, Falmouth and Westbrook. The population of Falmouth in 1762 I am not able to ascertain. A note written on part of the back of a letter by Parson Smith, Sept. 27, 1759, states that on the neck, now Portland proper, there were "136 houses and 22 double families, in all 168 families" From this data, the historian of Portland, Hon. Mr. Willis, fixes the population of the Neck at that period at 900. In 1764 the population of Falmouth, by a census taken that year, was 3770, and that of the Province of Maine 54,020.

The year 1762—between these dates—occupies a prominent position in our minds to-day, but I am not able to find any historical fact connected with our Order during that year.

The records of the Falmouth Lodge show that on the 20th day of March, 1762, and of Masonry 5762, the Right Worshipful Jeremiah Gridley, Esq., Grand Master of the Ancient and Honorable Society of Free and Accepted Masons in North America, granted to several Brethren of the society residing in Falmouth, in the county of Cumberland, within the Province of Massachusetts Bay, in order that "Masonry might increase and flourish in those parts," a Warrant or Constitution, nominating, ordaining, constituting and appointing our R. W. and well beloved Br. Alexander Ross, Esq., to be the first Master of the Lodge at Falmouth, and empowering him to congregate the Brethren together, form them into a regular Lodge, choose their Wardens and other officers, and at the end of one year to choose their Master and other officers, and so annually, to receive members and exercise all the prerogatives of a chartered Lodge.

This Deputation, as it is termed in the language of that day, having been in "abeyance" by reason of the "business of Br. Alexander Ross, Esq., being great, and his infirmities greater," in December, 1768, petition was forwarded to the R. W. John Rowe, Esq., Grand Master of Masons for North America, for a renewal of the Deputation, and on March 30, 1769, and of Masonry, 5769, "R. W. John Rowe, Esq., Provincial Grand Master of the Ancient and Honorable Society of F. and A. Masons for all North America, where no other Grand Master is appointed," "by virtue of the great trust, power and authority reposed in him by his Grace the R. W. Henry Somerset, Duke of Beaufort and G. M. of Masons," did renew the

Deputation to congregate the Brethren of Falmouth, form them into a regular Lodge, with Wm. Tyng, Esq., as their first Master, and empowered them to exercise all the powers and prerogatives of a chartered Lodge.

It is a matter of regret that the names of the first petitioners for a deputation or constitution are not on record. There were eleven names signed to the petition for the renewal of it in 1768; seven of these were present, together with four members of the Grand Lodge of New Hampshire, (of whom the only surviving one is Brother Andrew Peirce of Dover, N. H., and whom I am glad to say is in our city to-day,) with R. W. Brother Wm. Tyng, Master, and one other Brother, not a petitioner, at a meeting held May 8, 1769, at which time the subordinate offices were filled, a committee on by-laws appointed, &c.

See p. 330

This, then, is the early history of the introduction of Masonry into Maine, and the present year completes one century since a deputation or charter was granted for a Lodge within its present jurisdiction.

I presume I shall be pardoned if in this connection, I add a few brief statistics of this Lodge, which changed its title to Portland Lodge when Falmouth Neck was named Portland. It kept up its organization from this early date, with the exception of an interregnum from December, 1807, to March, 1811, when its charter remained in the archives of the Grand Lodge of Massachusetts, through the early days of the Revolutionary war and the still darker days of the Morgan-Anti-Masonic, political crusade.

It has had 28 Masters, and has initiated more than 675 candidates into the mysteries of Freemasonry, and although it has contributed its quota of members for two other flourishing Lodges in our city, it returned to the Grand Lodge the present year 209 members.

Masonry in Maine, from its first introduction, has made a healthy progress, and notwithstanding that many of our Lodges were located in towns with a small population, and the bitter and unrelenting persecution they suffered a few years since, I believe I am correct in stating that all of the Lodges chartered previous to 1830 have resumed work and are in active operation, with four exceptions.

We have five Lodges in the State whose charters date in the 18th century—all in active operation—Portland, Warren, Lincoln, Hancock and Kennebec.

All Lodges chartered previous to 1820 were under the jurisdiction of the Grand Lodge of Massachusetts. On the first day of June, 1820, consent of the Grand Lodge of Massachusetts having been obtained for organization of an independent Grand Lodge in the State of Maine, formerly a Province of Massachusetts, and for a just division of the charity and other funds of the Institution, Representatives from 24 Lodges met and proceeded to organize said Grand Lodge, and M. W. Hon. William King, Esq., first Governor of the State, was elected its first Grand Master. On the day following, June 2, M. W. William King was introduced into the hall, received and saluted in due form, and on taking the chair delivered an address, which I cannot forbear incorporating into these brief remarks, as being, in my opinion, a model address.

The address was as follows:

"R. W. and W. Officers and Members of this Grand Lodge: In the circumstances under which I have appeared before you to enter upon the office to which you have been pleased to elevate me, I can do little more, at this time, than express my acceptance of the trust, and say to you that according to the best of my ability I will endeavor to discharge its duties. It would have been much more agreeable to me, at least for the present, to have appeared in the Grand Lodge only as a private Brother; but as Masonry teaches us to regard the duties we owe to God and the community as paramount to all others, I will endeavor to perform them by attending to the wishes of my Brethren rather than gratify my own."

Such was the address of our first G. M. in this State. Since that date we have had twenty Grand Masters, many of them well beloved—many of them gone to the Grand Lodge above—but among them all, none, perhaps, whose memory is more highly cherished than that of William King.

I have thus given you in brief a history of the first Lodge chartered in Maine, with that of its Grand Lodge. What further I might say in connection with the part assigned me must necessarily be a rehearsal of dry facts and figures.

On Falmouth Neck, where 11 Masons petitioned for a charter in 1768, we have now three subordinate Lodges, with an aggregate of 483 members and probably more than 100 non-affiliated Masons.

In 1820, as before stated, 24 Lodges met for the purpose of organizing a Grand Lodge for the State; now we have 111 chartered, &c., with a membership of more than 5000.

What better statistics can I give you of the progress of Masonry in Maine than to point you to the living assemblage before me, and say that here are the devotees of this noble, charitable and time-enduring institution from our own State, from our parent State of Massachusetts, and from our sister States, met here on this occasion to celebrate the centennial anniversary of its introduction into the Pine Tree State? This audience is of age and it speaks for itself.

Brethren from our parent State, the Old Commonwealth, we are happy and gratified to know that "Auld Lang Syne" is not forgotten, and that you have made this social call on a younger branch of the family, and we are proud to be able to say to you that the attendance of the Brethren of our own State and the statistics we have given you is good and sufficient proof that we have not been unmindful of the injunction given in the early ages of the world "to be fruitful and multiply."

I have not searched the history of our State to find statistics of Masonry, as ours is not a society that courts public notice or applause. As early as 1774 Parson Smith, in his journal, under date Dec. 25, says, "I almost killed myself in praying at the funeral of Jere Tucker," and again, under date Dec. 27, "I prayed with the Freemasons, and had uncommon assistance, thank God!"

The landmarks and regulations of Freemasonry and its principles and teachings have not changed materially for ages; but some of the customs of the Fraternity, like those of society in general, change with the change of time and the changes constantly going on in this mutable world. Some, no doubt, are for the better, and others for the worse. In the earlier days of Masonry in Maine the Festival of St. John the Baptist, which we are commemorating on this 24th day of June, and that also of St. John the Evangelist, of the 27th day of December, were, with few exceptions, promptly and punctually kept as sacred festivals; and in fact the provisions of the charter enjoined it upon the Brethren to keep these and other Masonic feast days. In latter days this pactice has been much neglected, as we cannot but believe to the injury of the craft. Better, probably far better, for us if our social gatherings were more frequent.

On the other hand, I learn from the records of Portland Lodge that when there was no other in the town it was deemed best to appoint a committee to purchase liquors for the use of the Lodge, at wholesale, rather than pay so much money as per centage or as commissions to the retail dealers. Custom has so changed that for a long series of years last past, no Lodge in this city, and I presume none in the State has found any necessity for the appointment of such a committee, and I believe the change in this respect cannot have been injurious to the welfare and prosperity of the fraternity.

Were this the proper time and place, I could give the date of the charter of each Lodge in our State in their chronological order, with their number of members, for nearly every year for the century past, with the names of their Masters, &c.

Many of those intimately connected with the introduction and progress of Masonry in this State have been men who have occupied high, proud and honorable positions in the commercial, professional and political world. Without making any invidious distinction, we may safely name a Preble, an Oxnard, a Storer, a Hopkins, a Fox, a Swan, a Rockliff, a Seaver, a Cohoon and a Chase.

Since the organization of our Grand Lodge, among its officers have been Governors of our State, one of which was the lamented and much beloved Dunlap, and many others of different professions and occupations whom we can name with pride. Among the jurists, Greenleaf, Sprague, Fessenden, Washburn, Paine and Bradford, and last in order of election, but not least, we have now at the head of our Grand Lodge a " Drummond" light in Masonry.

We also find in the list of past officers, Coffin, Thompson, Stevens, our Old " Father Miller," Nourse, Nichols, Smith, Child, Gerrish and Chase.

The biography of many of those Brothers would possess intense interest to all of us if written—in fact, the whole history of the introduction of Masonry into Maine, and its progress, is of so much interest to us as a Fraternity, that at some time not far distant it must be written. That duty will devolve upon some more able pen than mine. The incidents connected with it must form a volume instead of a paper the reading of which must occupy the space of a few moments only.

It has been said that " brevity is the soul of wit," and as this cannot be applicable in that sense to aught I have said, yet I feel well assured that the unanimous verdict of this audience will be that " brevity" will be, at least, one redeeming quality of these remarks.

At the conclusion of Dr. Dodge's address " The Star Spangled Banner" was played by the Band. The audience greeted the patriotic air with loud cheering.

THE ORATION.

Rev. F. C. Bolles of Portland, the orator of the day, then proceeded to deliver an eloquent and felicitiously constructed address, of which the substance is appended :—

He commenced by saying that such inspiriting music as " The Star Spangled Banner," and in such an auditory, constituted rare privlieges to a public speaker. In the aspect of the times, too, when people were looking so anxiously at the national sky, there was also material for impressive suggestions aud unwonted emotions. Before the fair city of Richmond, the blue coat of the Union soldier and the gray uniform of the daring foe covered hearts that should have beaten—as they have beaten before—with the thrill of Masonic love and brotherhood, but events had hindered this desirable circumstance. Yet there were features of pleasure in this anniversary. It was certainly matter of pleasure that there was one spot in this wide country which enjoyed quiet, repose, and the offices and advantages of friendship in the midst of the great national commotion.

After allusion to some of the circumstances of the anniversary, the speaker stated that he had in view no idea of entering on a profound discussion of Masonic history or law, but simply to give a statement of the great and elevating principles on which the brotherhood was founded. When he reviewed the history of the fraternity, he was struck with admiration, because of the vitality and endurance of its principles. It was a great evidence of this living, enduring character of Masonry, that it had to-day its hundreth anniversary in the State of Maine : for it never could have been so—there never, indeed, could have been so many centennial milestones planted along the pathway of days gone by—had it not been specially characterized by its allegiance to truth and right; for it was the will of the Great Architect above that only what was right and true should live, flourish and endure. One great principle of the internal life of Masonry was its order—the law of God's working in all things—the spirit of His universal government. Masonry was also founded on the principle of the dignity of labor; it recognized no nobility in idleness. Through and by this part of its structure it recognized the principle of human fraternity; for the Lodge room more than all other places brought men together as Brothers. This was no false fraternity, productive of nought but hypocritical profession of love, as was evidenced by the charities, social enjoyments and practices which elevate and ennoble. Masons were truly and practically kindred and Brothers under the fatherhood of heaven. Once brethren they were forever so, for secession in association with Masonry was an impossibility. No Montgomery ordinance—no jar of the cannon of Sumter—no undue ambition or questionable object could interfere to break that holy tie. Masonry had its work to do even in the midst of national troubles; and the speaker looked forward to the time when Richmond would be taken, not by the storm of cannon, the whistling bullet and the bayonet's steel, but fraternally by the hand, as once many present in that audience had heretofore seen it taken. After the din of madness and distraction should be over, and all again should become peace, Masonry would assert itself, and its character, in restoring to harmony and love and true broherhood, elements which now raged in warfare and hate. It would be powerful for this purpose, for its fraternal integrity no one could question, no matter what the circumstances might be under which the fraternity was placed. It was one the world over, however surrounded; mortal it was immortal despite obloquy and persecution; it could endure under the veil of secrecy even in a land of despotism. But it rejoiced wherever liberty and enlightenment existed; and of all its cherished homes in the great world, New England was the dearest; for wherever the spirit of liberty is found there it finds its noblest growth, inspiration, strength and usefulness.

REMARKS OF M. W. WM. D. COOLIDGE, G. M. OF GRAND LODGE OF MASS.

M. W. G. M. Coolidge of Massachusetts was then introduced, and expressed his heartfelt thanks for the opportunity of participating in the festivities of the day, and for the warm and hearty recognition and welcome of the parent institution which the M. W. Grand Master had just expressed. He felt it to be his duty, as the representative of the Grand Lodge of Massachusetts, to breathe upon all her maternal benediction, from the eldest daughter to the youngest pet lamb, (number one hundred and eleven,) as they were all bone of her bone and flesh of her flesh. We have come up hither to rededicate ourselves in fidelity to an institution which we venerate and love; to rekindle our hearts, anew and pluck a coal from off this altar of brotherly love and affection, which shall ever warm and enlighten them. The Grand Lodge of Massachusetts comes with the frosts of one hundred and thirtysix years on her brow, and the gravity and experience which those years gathered around it, to visit a beloved daughter and her young children. Here were the family, from goodly grandmother down to the youngest brother. The occasion was not without its shadow of sadness, for there was a time when it seemed that our hallowed institution would be broken in twain; but it would not be so, for Masonry in the United States was as strong as ever, and a unit still, and it will be proved to be so. He who has once in sincerety knelt at that altar, would, like the Prodigal Son, when he came to himself, return to it again—and let us meet him while yet a great way off. He would take the Sir Knights of Richmond by the hand, as those of Boston and Providence had heretofore done. He predicted a glorious triumph of the Union arms, after which the real work of Masonry would commence. The influence of five hundred thousand Masonic hearts would then be felt in the labor of harmonizing the disrupted and discordant national elements. The Masonic voice would be heard and heeded when the country would be reunited, and the olive branch of peace take the place of the discordant tumult of war.

In conclusion the speaker invoked the blessings of Heaven and continued prosperity on the Masonic fraternity of Maine.

A CANDID OPINION.

We take pleasure in transferring the following remarks, on the history and character of Masonry, from the Eastern Argus, of the 25th of June. The writer is not a Mason, but we infer is, or was, inclined to *antiism*. He treats the subject however, with great candor and fairness, as well as ability. We could almost wish that he were of the "household of (our) faith:"—

"Yesterday was the contennial anniversary of the introduction of Masonry into Maine, and by invitation of the fraternity of this city, it was a sort of jubilee for the Order generally, and a New England, rather than a State affair. The Brethren of the "mystic tie pervaded every place, and non-Masonic stock was down in the market that all the *anties* might have been bought up for a comparatively small sum. Of the latter class this chronicler unfortunately is. We have never bestrid the fable goat, nor broiled our hams on the mythical gridiron. So the Brethren must excuse any imperfectness in our remarks about them.

What are called "secret societies" have a sort of horror for some people to this day. We doubt not secret as well as public organizations, have a power for good or evil, as the case may be, but in the larger sense, the Masonic Order is not a secret organization, whatever it has of necessity been in other ages. Secrecy is an instinct, and a most useful one, yet in the sense in which we speak of it, in its essentials, and as the word is attached to an Order, there can be no dangerous or evil tendency in it. Surely were it otherwise, we could not have mingled daily in every walk of life with those of the Masonic Order, without seeing it,—nor do we hardly ask or know who belong to it. Many a man, (and woman too) might have been surprised at the sight of an unexpected face in the gorgeous procession—many of the latter might have answered her unanswered question of several nights back: "My dear, where *have* you been?"

We have often thought (being out of the fold be it remembered) that the study of the origin and history of Masonry must be one of the pleasantest and most instructive. Certainly its antiquity connects it with the history of many ages, whatever changes "the revolutions of time," (that "make mountains level, and the continent, weary of solid firmness, melt itself into the sea,") have made with the Order. The chronology of the true Mason is, we suppose, the basis of his faith. He will date the origin of his Order, if not back to Moses and Aaron, yet with the utmost confidence, to the times of Solomon and Tyre, and the cities of the Plain, which the plowshare of other than the Hebrew race passed over before the modern world began.

But chronology is a science beset with difficulties. According to Biblical chronology, as interpreted by Bro. Miller and Bro. Himes, we should long ago have been in one consumed chaos, with a remnant saved, of which number every one hopes he would have been an unit,—and those votaries of a delusion had learned men to back them. The old chronology of the Scriptures has been remodeled according to the researches of Hugh Miller and other geologists, who prove to you by the earth's strata and the remains of saurian animals, that the Biblical chronology has been poorly explained, and the late discovery of ancient manuscripts' by a foreign *savant*, goes far to interfere with both. So we do not see but the Masonic fraternity have a right to their chronology, and to trace their Order back to the days of Noah, if they please.

What are the objects of the Order? "Brotherly love, relief and truth," say they; and who shall gainsay it? Whatever they may have been in past ages, whether political, military, industrial, or what not, would hardly amount to much, since the mutations of centuries have changed all things. Literature, however, informs us of thousands of good marks left on the pathway of the history of Freemasonry, and hardly a bad one. Certain it is that in the Middle Ages Masonry as a practical art, went hand in hand with cloister learning, to preserve to us what was most valuable of the mechanic arts and learning of the Old World. For instances, we may cite the erection of the convent at Batalha, Portugal, 1400; the minster of Strasburg, 1014 to 1039: that of Cologne (the wonder of the world) 1211 to 1365, and hundreds of other of the wonderful Gothic structures of the Middle Ages.

The latest work of passing literature which we call to mind, as showing the Masonic combinations of labor in the times we speak of, or later, is "*The Tour of the Journeyman of France*,,' by Madame Sand. But we have already said that the mutations of time have naturally changed the features of Masonry. It is now no longer needed as an industrial, military, civil, political or special combination, in this country at least,—though the Italian Carbonari has all its forms, and whatever may be thought of the assassins Orsini and Pierri, they were only attempting to carry into effect the terrible oath Louis Napoleon had taken in common with them. So we see nothing now as the necessary object of the Order but to carry out their excellent program: "Brotherly love, relief and truth."

All through the literature of two and three centuries ago, we see traces of what must have been Masonry. We have thought this picture of a knight, drawn by Spencer in the fine flowing verse of the "*Faerie Queene*," must have been drawn for a Masonic Templar, after feudalism had been broken and the Mason was part a knight of religion, industry, virtue and war. The poem saw print in 1600, and in praise of "Ye Seven Morall Virtues," as illustrated in the person of "the virgin queen," Elizabeth. The poem is very long, but must have been much longer to convince the reader of history that Old Bess had seven virtues of any sort, much less the particular one which she designated by having it attached to her royal title. However, here is old Spencer's picture of the knight, which any one of the brilliant procession of yesterday may appropriate:—

> "A gentle knight was picking on ye plaine,
> Ycladd in mightie armes and silver shielde,
> Wherein old dints of deep wounds did remaine,
> The cruell marks of many a bloody fielde;
> * * * * * * * * * *
> Full *iolly* knight be seemed, and faire did sitt,
> As one for knightly jousts and fierce encounters fitt."
> * * * * * * * * * *
> "And on his breast a bloodie crosse he bore,
> *The deare remembrance of his dying Lord*,
> For whose deare sake that glorious badge he wore,
> And dead, as living ever, him adored."

THE ANCIENT LANDMARKS.

BY BROTHER S. B. WILSON, OF ENGLAND.

NOTHING is more offensive to the true Freemason than any innovations on the ancient usages and customs of the Order. It is in consequence of this conservative principle that Freemasonry, notwithstanding that many attempts have been made to alter, or as it was supposed, to amend it, is still essentially unchanged and remains the same as it has always been from time immemorial.

In ancient times it was the custom to mark the boundaries of land by means of stone pillars, the removal of which would have occasioned much confusion, men having no other giude than those pillars, by which to distinguish the limits of their property. To remove them therefore was considered a heinous crime. "Thou shalt not" says the Jewish law (as we find in the 19th Chapter of the fifth Book of Moses, call Deuteronomy, and the 14th verse) "Thou shalt not remove thy neighbour's landmark which they of old have set up in their inheritance." Hence, those peculiar marks of distinction, by which we are separated from the popular world, and by which we are enabled to designate our inheritance as Freemasons, are called landmarks of the Order.

The universal language and the universal laws of Freemasonry are landmarks.

The Masonic laws are of two kinds, local and universal.

The local laws are those enacted by the Grand and subordinate Lodges for the government of their members; these of course, may be altered or annulled, at the pleasure of the bodies who originally framed them.

The universal laws, are those handed down by universal consent from time immemorial, and which govern the fraternity throughout the world;—these are irrevocable, for they constitute a part of the ancient landmarks.

I will give an example or two of each kind.

The rule regulating the amount of the fee to be paid on the admission of candidates into the Order, and the contributions of the several members to a Lodge, is a local law, and varies, not only in every country, but also in many Lodges under the same constitution. But the law which declares that no woman can be admitted into the Order, is universal, and controls every Lodge on the face of the globe.

There are moreover, certain forms and regulations which although not constituting landmarks, are nevertheless so protected by the venerable claim of antiquity that they should be guarded by every good Freemason with religious care from alteration. Every Master elect, previous to his installation, pledges himself to submit to and support the ancient charges and regulations, and further, that it is not in the power of any man or body of men to make innovations in the body of Masonry.

To attempt therefore, to remove the sacred landmarks of our Order, or to alter those forms and regulations by which we examine and prove a Brother's claims to share in our rights and privileges, is one of the most heinous offences that a Freemason can commit.

Ancient Craft Masonry consists of three degrees, viz.:—Entered Apprentice, Fellow Craft, and Master Mason.

Each degree of Freemasonry contains a course of instruction, in which the ceremonies, traditions, and moral purposes appertaining to the degree are set forth. This arrangement is called a lecture. Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which has varied at different periods, although the substance remains the same.

There does not, however, seem to have been any established system of lectures, such as now exists, previous to the revival of Freemasonry in the beginning of the 18th century. In 1720 Bros. Desaguliers and Anderson, the compilers of the *Book of Constitutions*, arranged the lectures for the first time in a catechetical form, from the old charges and other Masonic documents that were then extant. Of this system, Bro. George Oliver informs us that "the first lecture extended to the greatest length, but the answers were circumscribed within a very narrow compass; the second lecture was shorter, and the third, called 'The Master Mason's part,' contained only seven questions, besides the explanations and examinations." The imperfection of these lectures loudly called for a revision of them, which was accordingly accomplished in 1732 by Bro. Martin Clare, a man of talent, and afterwards a Deputy Grand Master. Bro. Clare's emendations, however, amounted to little more than the addition of a few moral and scriptural admonitions, and the insertion of a simple allusion to the human senses, and to the theological ladder.

Subsequently Bro. Thomas Dunkerley, who was considered the most intelligent Freemason of the day, extended and improved the lectures, and amongst other things, first gave the theological ladder its three most important rounds.

The lectures thus continued until 1763, when Bro. Hutchinson gave them an improved form, which was stil further extended in 1772 by Bro. Preston, whose system remained for a long time the standard. (These lectures have lately been very ably set forth by Bro. Henry George Warren.) According to Bro. Preston, the lecture of the first degree contained six sections; that of the second degree, four; and that of the third, twelve. But at the union of the two Grand Lodges of England, in the year 1813, Bro. Samuel Hemming was appointed by his Royal Highness the Duke of Sussex, the Grand Master, to collect the scattered elements of Freemasonry, and to arrange the ceremonies and lectures in order to carry out the resolution of the Lodge of Reconciliation, viz.:—"That there shall be the most perfect unity of obligation, of discipline, of working the Lodges, of making, passing, and raising, instructing, and clothing the Brothers, so that one pure unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld, and practised throughout the Masonic world, from the day and date of the said union, until time shall be no more;" but although he commenced the undertaking, he never finished it, for after a long delay his mind failed. Bro. William Williams, the Prov. Grand Master for Dorsetshire, was then appointed. He undertook and completed the task, and organized and established the system disseminated by the late Bro. Peter Gilkes, and which is used in this Emulation Lodge of Improvement, and now practised by most Lodges under the English constitution.

The lecture in the first or Entered Apprentices' degree, according to Bro. Williams' system, describes the proper method of initiation, supplies the means of qualifying us for our privileges, rationally accounts for the ceremonies peculiar to this degree, and of testing the claims of others, explains the nature and principles of our Institution, instructs us in the form and construction of the Lodge, and furnishes some important lessons on the various virtues which should distinguish a Freemason.

The lecture in the second or Fellow Crafts' degree, recapitulates the ceremony of passing a candidate, directs the candidate to an attentive study of the liberal arts and sciences, describes the construction of King Solomon's Temple, and gives an account of the ancient division of our Institution into operative and speculative Masons.

The lecture in the third or Master Masons' degree, illustrates the ancient or proper method of raising a candidate to the sublime degree, the traditional history of the Order, exemplifies an important instance of Masonic virtue, and explains the various emblems of this degree.

These constitute the simple text of Freemasonry, whilst the extended illustrations which are given to them by an intelligent Master or Lecturer, and which he can only derive from a careful study of scripture, of history, of the liberal arts and sciences, and of the works of learned Masonic writers constitute the commentary, without which the simple text would be comparatively barren and uninstructive These commentaries are the philosophy of Freemasonry, and without an adequate knowledge of them no Brother can be entitled to claim our technical title of a "bright Freemason." In relation to this subject the following remark in the *Freemasons' Quarterly Review* deserves particular attention, viz:—

"Our Masonic society has to this day many interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who by dint merely of a good memory and some assurance, intrude themselves on a well informed assembly of Brethren, by giving a lecture not composed by themselves, but taught them *verbatim*."

A Brother of skill and intelligence, entrusted with the task of instructing the Lodges in the proper method of work in the ceremonies, usages, legends, history, and science of the Order, is called a lecturer. It is a most important office, and he who undertakes it ought to be perfectly acquainted with Freemasonry, and not only have received a liberal education, but ought also to possess the true spirit of oratory. His orations or lectures ought to produce an impression on the minds of his hearers. He has something more to do than merely recite the ritual; he ought to be enabled to teach the Brethren Freemasonry, or the bearing of moral truths upon the science, in an agreeable and instructive manner, and not in mere mystical forms; he will then be willingly listened to by the Brethren. Some discourses are appropriate to certain seasons, but even these the lecturer ought to be able to make interesting, in order that they may not appear as mere repetitions.

COLONEL POWELL T. WYMAN.

THE rites of sepulture were performed in this city on the 22d ultimo, over the mortal remains of the late POWELL TREMLETT WYMAN, Colonel of the 16th Regiment of Massachusetts Volunteers, who fell in the defence of his country.

The sense of the community, in respect of the gallant dead, found expression in the display of innumerable flags at half-mast from the public and private buildings in Boston and the neighboring towns, and from the shipping in the harbor.

The public sorrow was manifested in the crowds of mourning citizens who lined the streets and clustered around the State House; who crowded about the bier, not from idle curiosity, but from a deep sympathy with, and respect for the memory of the fallen hero.

THE BODY IN STATE.

At eleven o'clock in the forenoon the remains of Col. Wyman were laid in state in the Doric Hall, at the State House. The corpse was incased in a metallic coffin, which was inclosed in a casket, covered with black velvet, richly studded with silver. The casket bore a silver plate with this inscription:—

COLONEL POWELL T. WYMAN,
Who fell in the battle of Glendale, June 30, 1862,
aged 34.

Upon the top of the casket were exposed the regulation sword which the deceased wore throughout his campaign, with his belt attached, and another sword with an elaborately ornamented gilt scabbard, which was presented to him in February last by the officers under his command. A richly ornamented belt and the sash of Col. Wyman were also displayed. Floral tributes, in the form of crosses and wreaths, also graced the bier of the soldier.

GUARD OF HONOR.

The Independent Corps of Cadets, Lieut. Col. Holmes, formed a Guard of Honor, and stood silently around the corpse, while the public in large numbers passed through the Hall to view the casket which contained the remains of the patriot dead.

Adjutant Merriam of the 16th regiment, who saw Col. Wyman fall, who spoke to him five minutes before he expired, and who was himself wounded immediately after, was present, as was also H. Waldo Claflin, the faithful servant of Col. Wyman, who assisted in laying him in his temporary grave on the battle-field, and through whose assistance the body was recovered, both of whom stood at the head of the corpse while it lay in state.

THE FUNERAL CORTEGE.

The arrangements for the obsequies were carried out by Major Gen. Andrews of the 1st Division M. V. M., Adjutant Gen. Schouler, upon whom the duty properly devolved, being otherwise officially engaged.

At half-past twelve the remains were removed from the State House to the hearse, in the presence of a vast concourse of spectators, who thronged the balconies and steps, and the streets, and Common in front of the capitol.

The 2d regiment of Massachusetts Volunteer Militia, Col. I. S. Burrill, three hundred strong, were drawn up in front of the State House, and the various Masonic bodies were posted in their rear. The Brigade Band, accompanying the Cadets, played a solemn dirge while the corpse was moving from the Capitol.

ESCORT.

The escort consisted of the Second Regiment, M. V. M., comprising eight companies, under Col. I. S. Burrill, accompanied by the Chelsea Cornet Band.

Next came the Masonic bodies in the following order: Officers of the Grand Lodge of Massachusetts, and delegations from several Lodges in Boston and vicinity, to the number of one hundred.

Cadets. Hearse. Cadets.
Pall Bearers.

Waldo Claflin, Col. Wyman's servant, followed, leading the horse of the deceased.

Then followed officers and privates of the 16th Massachusetts Regiment in carriages.

Next came several officers of the United States Army in carriages.

Other carriages followed containing Governor Andrew and staff.

Then came a carriage containing the widow and family relations of the deceased.

The mourners were conveyed in twelve carriages.

The funeral cortege then moved down Beacon street to Walnut; up Walnut to Mt. Vernon; Mt. Vernon to Park; Park to Tremont; Tremont to Court and Cambridge street, to Cambridge bridge.

On reaching Cambridge bridge the Boston police force were relieved by those of Cambridge, in charge of Chief Sanderson, and after a short halt the cortege moved across the bridge and then up Harvard street to the College square, thence through Garden street to Brattle street, and thus to Mount Auburn Cemetery. During the passage of the procession through Old Cambridge the bells of Christ Church chimed a dirge, and all the flags in the city were displayed at half-mast as a mark of respect to the memory of the brave soldier.

On arriving at the Cemetery the escort was formed on each side the street, outside the gate, and the hearse, with the Guard of Honor, mourners and officials, passed through the entrance to the chapel, the Second Regiment remaining outside the Cemetery for the purpose of firing the customary volley, the rules of the corporation forbidding this being done within the enclosure.

After the body had been carried into the chapel and the mourners and friends had also entered, the impressive burial service of the Episcopal Church was read by the Rt. Rev. Bishop Eastburn. This occupied about half an hour, when the body was again placed in the hearse and the cortege was again reformed, and proceeded to the receiving tomb, the Brigade Band playing the Dead March.

On reaching the tomb the remains were placed on the bier in front, and William D. Coolidge, Esq, Grand Master of the Grand Lodge of Massachusetts, read the Masonic funeral service, after which Rev. T. J. Greenwood, of Malden, the Grand Chaplain, addressed a few words of consolation to the afflicted relatives, and paid a high tribute to the bravery of the deceased and then made a prayer which closed the ceremonies. The body was then placed in the tomb, the volleys were fired by the escort, and the friends and relatives took their departure.

Col. Wyman was made a Mason in Middlesex Lodge, at Framingham, but was not a member of any particular Lodge. He was, however, one of the petitioners for the Lodge in the 16th regiment, of which he was Colonel.

OUR OWN DEAD.

[By Brother H. G. Reynolds, from the Masonic Trowel.]

Lieut. Col. E. F. W. Ellis.

Col. Ellis was one of Nature's noblemen, a fearless, outspoken man. If he thought himself right, no prospect of future emolument or fame, could turn him from his course. This was shown in his opposition to the establishment of slavery in California, and his ucompromising advocacy of Republican doctrines. And he was as fearless and as courteous as he was uncompromising. And his humanity was as conspicuons as his courage and courtesy.

Edward F. W. Ellis was born in Wilton, Maine, April 15, 1819, and consequently was nearly fortythree years of age at his death.

At nineteen he emigrated to Ohio, where he was admitted to practice law at the age of twentytwo, and in 1845 intermarried with Miss Lucy Dobyns, daughter of John Dobyns, of Felicity, Ohio. In 1849 he went to Nevada, Cal., and commenced business as a merchant.

Immediately after the fall of Sumter, he raised a company called *Ellis Rifles*, of which he was elected Captain, and upon the organization of the 15th regiment, was elected Lieut. Colonel. A large portion of the time he has been in command, Col. Turner having been in command of a brigade.

He commanded at the battle of Pittsburg, or Shiloh, and fell while gallantly leading his men. Immediately after the battle, a citizen of Rockford was deputed to bring home the body, but we have seen no account of its return, and can no longer defer the tribute due to our worthy friend.

The subject of this sketch was made a Mason in Union Lodge No. 102, Ohio, which he represented in Grand Lodge in 1847.

At the annual session of the Grand Lodge of California in 1851, he appeared as the representative of Nevada Lodge, No. 13, and at once took a high stand and leading position among its members; was appointed Senior Grand Lecturer, and elected Senior Grand Warden. He was likewise present at the semi-annual meeting in November, and, as a member of the Committee on Revision, participated largely in the formation of a revised Constitution, which laid the basis of that great and conservative prosperity which so eminently distinguishes the Craft in California.

In 1855, a dispensation was granted to him and others for Star in the East Lodge, of which he was Master, with the exception of one year, until the annual election in 1860.

He represented the Lodge in 1856, 1859 and 1860, and participated largely in its business, and exerted a powerful influence in its deliberations.

We are not advised at what time he received the Chapter degrees. Mrs. Ellis has his diploma, dated in 1847.

He was the first Captain of the Host of Rockford Chapter, formed in 1855, and since that time, for several terms, High Priest. He leaves an estimable widow, two daughters and two sons, the eldest being only nine years of age. Every Mason in Rockford, will, unseen and unbidden, watch over their developing years with a parental solicitude.

CAPT. HARLEY WAYNE.

The subject of this notice was a native of Otsego county, N. Y., where he was born April 30, 1823. Until eighteen years of age, he was raised on a farm, enjoying only the ordinary opportunities of acquiring a common school education, when he started out for himself, and attended the Academy at Cooperstown two years. Immediately after, he settled in McHenry county, taught school a few terms, and commenced business as a merchant in 1845. Energetic, careful and thorough in every part of his business, he soon managed to get considerable ahead, and at the time he enlisted in the army had acquired a competence of this world's goods.

Until quite recently, he had but little to do with politics. In 1860 he labored hard for the election of Mr. Lincoln and the success of the Republican ticket. As a token of the appreciation of his labors, that party elected him Clerk of the House of Representatives in January, 1861, where he distinguished himself for industry, watchfulness and fidelity. At the special session in April, 1861, partizanship was laid aside, and the office of Assistant Clerk being vacant, ourself, a Democrat, was selected to assist him in his labors. We can say in all sincerity and truthfulness, that we never labored with any one, more considerate, attentive and courteous than Bro. Wayne. He was very anxious to bring a company which he had raised before leaving home into service. Leaving the matter with us upon the adjournment of the House, he proceeded home to be in readiness in case he should be accepted. In due time he was accepted, commissioned Captain, and assigned to the 15th regt. He fell at the battle of Pittsburg, fighting gallantly in command of his company. Has any regiment in any one battle lost three such men as Colonel Ellis, Major Goddard and Captain Wayne? His body was taken to McHenry county, and buried with Masonic honors.

Several years since he married Miss Ellen Deitz, whom he leaves, a sorrowing widow, with one child.

Captain Wayne was inducted into the mysteries of Masonry in Marengo Lodge in 1857.

In 1860, he was appointed Senior Warden of Orion Lodge, U. D., at Union, his place of residence, and of which Lodge he was a member at the time of his death.

CAPTAIN E. W. TRUE.

Capt. True was born in Bourbon county, Ky., in the year 1814. His education was such as is usually obtained in common schools, and he was trained to the business of a merchant.

Upon the breaking out of the war, he went into it with his whole soul, and served through the three months service as Lieutenant in the 7th regiment, Col. Cook.

At the expiration of the three months, he raised a company and went into the field as a Captain, did good service in every position, and fell in the discharge of his duty at Donelson.

We are unable to say where Captain True was made a Mason. Upon the formation of the Lodge at Mattoon he was appointed Treasurer; elected Senior Warden, in 1859, Master in 1860, and represented the Lodge that year. The distinguished honor of being the first Master of a Military Lodge in this State, fell to his lot. Dubois Military Lodge was under his Mastership during the three month's service.

The Chapter degrees were conferred on him in Keystone Chapter at Charleston, in 1859, and the degrees of Royal and Select Master in Young Council, at Paris, in the winter of 1860.

He was the first Master of Mattoon Council, which was organized immediately afterwards.

A very zealous Mason, and while careful to omit no necessary attention to other duties, he found time to devote to Masonry in all its departments.

He was respected as a citizen, beloved as a Mason, and his sudden death universally lamented. His Lodge adopted an admirable and highly creditable set of resolutions in respect to his memory.

CAPT. JOHN STEVENS.

We are not in possession of much information in regard to Bro. Stevens, except what is to be found in our achives, a note from Bro. Hawley, and our personal knowledge. Our Brother was an attorney by profession, in which we are informed he was quite successful. He was a communicant of the Episcopalian church, and an exemplary citizen. We are not able to say whether he was at any time married.

Last season he succeeded in raising a company, and was engaged in the battle at Pittsburg, where he was wounded, from the effect of which he died on his way home. Upon the reception of the body the people assembled in large numbers, several Lodges were present, and under the direction of Friendship Lodge, the body was buried with Masonic honors. It was a season of general lamentation for he was a man of noble impulses, warm heart and benevolent feelings, and had few or no enemies, but many warm friends. He was made a Mason in Dixon, in 1852; was Master in 1855, 1856 and 1857, and represented his Lodge in 1854 as Senior Warden, at which time he acted as Senior Grand Deacon.

Exalted in Aurora Chapter May 19, 1855, and afterwards High Priest of Na-Chu-Sa Chapter at Dixon. The last we saw of him was in camp at Dixon where he seemed to be as much at home as in the Court room or Masonic Hall. Few men could make a better appearance; modest, but self-possessed, well-poised, clear-headed, tall, light complexioned, with a handsome figure, a fine countenance, and a mild blue eye, as penetrating as an eagle's. While Master, he was unceasing in his efforts to perfect the records of his Lodge, which he found in a bad condition.

But he, like others, has crossed the great river.

> " Friend after friend departs,
> Who hath not lost a friend?"

MAJOR CHARLES N. LEVANWAY.

This brave officer was a Brother of the estimable High Priest of Na-Chu-Sa Chapter at Dixon, Dr. W. A. Levanway. We met the Major at Dixon last November, at which time he was quiet ill. He had taken two degrees, and was anxious to be raised, but was not, we believe. An attorney by profession and a brave man and gentleman.

He entered the service as Major of the Thirtyfourth under Col. Kirke, and was killed at Pittsburg in the view of his commanding General, who certified that he died a *hero* and a *soldier.*

MASONRY AMONG THE SOLDIERS.

WE cut the following anecdote from the Amherst (Mass.) Cabinet, the editor of which vouches for its authenticity:—

" A little circumstance happened at James Island, after the battle, that I will mention, though it may not *particularly* interest you. Maj. Sissons of the Rhode Island 3d was bearer of a flag of truce, accompanied by three officers, all happening to be Masons. The rebel officer that came down to meet them happened to be a Mason also. Maj. Sissons remarked, 'I suppose by *the tools you carry* I have the honor of meeting a Craftsman, as well as an enemy in war?' The rebel officer replied—'You do, and I am happy to meet you as such, and regret that circumstances compel us to meet in any other manner than the former—but such are the fortunes of war.'

While they were awaiting answer the rebel officer sent after some more Masons, they cracked a bottle of wine and drank 'to the health of the craftsmen, whether in *peace* or in war.' The rebel officers remarked: '*We take the New York papers regular*, and should we find your names down as prisoners we will remember you—and should your names escape our notice, please send us your cards.' Major S. thanked them for their kindness, but jokingly informed them they were 'reckoning prisoners in the wrong column,' and assured them *that they, when taken*, should be dealt as kindly with as they have promised to do by him and the others."

This is a practical illustration of the true spirit of Masonry, as taught in our Lodges and inculcated by our principles and ceremonies. It teaches that men may be enemies on the battle-field, without being barbarians, and that they may faithfully discharge all their duties as soldiers, without neglecting the more important duties of humanity. It is painful to find Brother arrayed against Brother in the field of strife, but it is pleasant to know that even under such circumstances, the relation and its obligations are mutually recognized and acknowledged. This is as it should be. Much can be done, and doubtless much is done, through the influence of the humanizing principles of our Order, to soften the asperities and relieve the distresses incident to the fratracidal war in which the country is now engaged. Other instances than the above have come to our knowledge, and probably many are continually occurring, of which little or nothing is ever known beyond the immediate place of their occurrence. Through our army Lodges, also, Masonry is quietly and unostentaciously doing its appropriate work; and surely there was never more occasion for the exercise of its kindly and beneficent influences.—*Ed. Mag.*

MASONIC HISTORY.

IF our readers will reflect for a few moments on the claims set up by the advocates of Masonry, and fearlessly laid before the Masonic and profane world, by Brethren of every rank, we shall find that there is no good thing accomplished by any of the existing institutions of the earth, whether moral, charitable, literary or scientific, but what has been at least as effectually and extensively accomplished by the Masonic Fraternity—if all that has been said be true.

Presented thus abruptly to our readers, some of them at the moment may be disposed to shrink from the responsibility of maintaining these high claims without considerable abatement or modification. But they should not shrink, nor doubt, nor question the facts as stated and repeated by those who, in many lands, and tongues, have maintained them in the hands of friends and foes. But we would not have them maintain the same declarations merely because they have heard them maintained by those whom they believe; not to run the risk of being treated with contempt, as ignorant, false pretenders deserve to be who lay high claims to regard and respect for themselves, or the Institutions they belong to without the evidence necessary to vindicate their veracity. What we would have them do is simply this. Whatever is claimed for Masonry by a Brother of experience and learning, who, from his position in the Institution, or in the world, would not lightly risk his reputation as a man of sense and honor, require of him the evidences of his statements and examine them thoroughly. If from the circumstances, it is impossible to obtain from the author of a statement the foundation upon which he made it, let those who desire to get at the truth go into a careful investigation of the subject for themselves. If the document is old in which they find the averment they desire to prove, let them endeavor to ascertain if it has not been commented upon by some seeker after truth before them; for all the most noted of the existing old Masonic documents have been tested with severe scrutiny.

Amongst all authorities there is no one but must stand subordinate to that which is in the hand of every Mason, and at all times accessible in every just and perfect Lodge. Without an intimate acquaintance with the sacred writings, all conversations, all readings, all study of Masonry will lead to but an imperfect knowledge of the subject. As it is the most ancient volume of human history so it is the most ancient Masonic document, and furnishes the most indisputable evidence of the antiquity and nature of the Institution, corroborates its traditions, and gives the true origin of its *Constitution*, its most remarkable *peculiarities* and *all* its *duties*.

Next to this undoubtedly the Mason must search the oldest books of oriental philosophy and history within his reach and passing down from age to age, and from nation to nation, he will trace the distinctive marks of the Institution in its progress to the West, and of its successive developments in the advancement of civilizations and the improvements of the arts of life. If the Masonic student can once obtain possession of the silver thread of wisdom, he will exclaim, in the fulness of his rapture, 'I have found it;' and he will never be disposed to abandon his hold, as in it is strength to sustain him in every future labor for the cause to which he will then feel himself bound for ever.

Of such students, unfortunately, we have but few in this country, though they are increasing, and there are not many in Europe. The mysteries of Masonry, like those of Dionysius and Ceres, have been intrusted to many hands, who have lost a knowledge of their original design, and have delighted more in the exhibition of the *liberalia* before the profane world, than in the solemn services of the sacred retreat. But there is a change gradually and steadily coming over the Fraternity, in many respects full of hope for its redemption. Attention has been turned to errors of long standing, which we need not here attempt to enumerate.

A spirit of inquiry is actively at work, which, seeking for information, will never rest satisfied with the mere *shells* of knowledge which have been sparingly dealt out to the young and ardent aspirants of past times.

We are aware that at present the number of those who are diligently seeking after light and truth in Masonry is comparatively small in this State, but the same spirit is abroad in other States and in other lands; and now that the intercourse between the two hemispheres is established by the exchange of Representatives, the correspondence between the few who, previously unknown to each other, have been engaged in the same cause, and on the same track, has assumed a character of deep interest; and, as a natural result, the means of knowledge, concerning the History of our Order, is likely to be rendered of more easy attainment than heretofore.—*N. Y. Sat. Courier.*

THE DUTY OF MASONS AT THE PRESENT TIME.

[From the Annual Address of M. W. Grand Master Drummond, of Maine.]

I HAVE said that, as Masons, we have peculiar duties in this contest. What are those duties?

In order to understand what our duties are, we must consider what the circumstances are in which we are placed, and which affect our duties.

Recall for a moment the history of the past. Those who peopled these shores, left their homes in the old world, where the spirit of persecution was up in its fury, that they might enjoy and perpetuate religious freedom, the sacred herald of civil liberty. They banished themselves from their country, and encountered a stormy sea, a savage waste, and a fearful destiny, for HEAVEN and for US.

Like unto them were those giant spirits who battled for Independence, who staked upon the issue their fortunes and their lives, and by whose valor, self-sacrifice and devotion we obtained civil liberty. Having labored that we might find rest, having fought that we might enjoy peace, having conquered that we might inherit freedom, they founded a government of the people. Rejecting the doctrine of the divine right of kings, they announced as the corner stone of their government, the equality of man. At first, friends gazed in fear and foes in scorn; but fear was lost in joy, and scorn was turned into wonder. The oppressed and the friends of humanity throughout the world rejoiced with us. The oppressors feared, but hated us. The great experiment of free government seemed to have succeeded. For eighty years, we ran the glorious race of empire. We increased in prosperity beyond the wildest hopes of the most sanguine. The thirteen weak colonies had become a mighty nation extending from the Lakes to the Gulf, from the Atlantic to the Pacific. Our flag was known and honored throughout the whole earth. The words, "I am an American citizen," were a talisman in every land.

But amid all this prosperity, suddenly dark clouds lowered in the southern sky, from which the thunderbolt of civil war was launched among us. A portion of our fellow-citizens have appealed from the ballot box to the bayonet. On one side they are seeking to overthrow the government and establish one for themselves; on the other they are endeavoring to sustain the government and maintain the Union in its integrity. Among the many issues involved in this contest is one which dims in importance all the rest. The very existence of republican institutions is at stake. The power of men to govern themselves is in question. It is to be determined whether a government *of the people* can be sustained. The despots of the old world are already exulting in our hoped for ruin. This is the very trial they predicted for us, in which we were to fail. Already they are shouting "The bubble has burst—popular government is a failure!" For with the destruction of our government, they see the end of popular government. For if this nation, with all the advantages of wealth, civilization, education and Christianity caenot maintain self-government, what nation on earth can? If we, under all these favorable circumstances, cannot govern in the name of the people, it will be taken as conclusive evidence, that no nation ever can, and that free institutions are a miserable failure.

With what anxiety the friends of freedom throughout the world are watching us. They understand the magnitude of the issue. Their hopes are centered in our success.

In such a momentous crisis, our duties as Masons are not uncertain.

By the ancient charges the Mason is bound "to be a peaceable citizen," "and not to be engaged in plots and conspiracies against the peace and welfare of the nation."

Says an old Masonic law, "But if it ever so happen that a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man."

Twelve years ago a distinguished Mason in an address before the Grand Lodge of Tennessee used this Language,

"Freemasonry demands from her children, obedience to the civil authority and subjection to the powers that be; no man is a good Mason, who is not a patriot as well as a philanthropist, in principle and practice."

Our own Dunlap said, "The *true* Freemason must be a *true patriot*," and he asked "Is not our cause and its success in achieving the object for which it was instituted, identical with that of our common country? Is it not the primary and fundamental object of our Institution to promulgate those everlasting principles of truth and morality, which lie at the very foundation of our nationality and from the great under-current in the tide of our national progress?"

Another writer, Br. C. W. Moore, says:

"Masonry has her politics; but not the politics of a party or country. Her political creed maintains the natural equality of mankind—admits of no rank except the precedence due to merit, and sanctions no aristocracy except the unobtrusive nobility of virtue."

Robert Burns, the echo of whose sweet songs will be heard as long as the human breast beats with a generous emotion, sang of Masonry and the equality of man, in the same strain.

"The *rank* is but the guinea's *stamp*,
The man's the gowd for a' that."

* * * * *

"The honest man, though e'er sae poor,
Is King of men, for a' that."

* * * * *

"—— It's comin' yet for a' that,
That man to man the world o'er
Shall *Brothers* be for a' that."

This characteristic of Masonry accounts for the genial soil for her growth and expansion that this country has afforded. On the other hand Masonry by its teachings and practice has been a pillar of support to the government. Free Institutions and Masonry are mutually beneficial to each other. Masonry supports the government and the government shelters Masonry. Said Lafayette, "The Masonic Institution in the United States affords an important pillar of support and union to its free institutions and its happy form of government."

Our duties then are plain: we must sustain the government as the very Ark of the Covenant. Though Brothers may be arrayed in arms against us, we must nevertheless do our duty. We may pity the unhappy condition of those of our Order who may be numbered in the ranks of rebellion; but we cannot stay our hand in the support of our government.

But in such times as these, distress and suffering are fearfully increased, and in the same ratio are our duties to relieve and succor increased. Wherever suffering exists, there the Mason's duty leads him. While he serves his country with all his power, he yet finds time for the exercise of charity. Whether the object of it be a sick comrade, wounded foe, suffering and destitute prisoner, the widow or the orphan, it is all the same to him: it is his pleasure as well as duty to afford relief. And I am happy to find some bright spots in the history of this contest. I am glad to know that there remain some among our misguided Southern Brethren, who have not forgotten all their Masonic duties and obligations. W. Bro. James A. Hall, Master of Alna Lodge, and Grand Sword Bearer of this Grand Lodge, and who is himself now in the army, in December last received a letter containing information that two members of his Lodge (one of them his own brother) who had been taken prisoners at the battle of Bull Run, and were then prisoners of war at New Orleans, had had their wants provided for by M. W. J. Q. A. Fellows, Grand Master of Louisiana. And pains were taken to send word to their families that they were comfortable and in good health. Other Masons of Maine are now in New Orleans (but not as prisoners of war) and I am confident that these noble acts of Grand Master Fellows will be remembered and repaid by them, if opportunity offers.

Let Masonry have its perfect work at home and in the field; but let us rally to the support of that flag beneath whose folds our Institution has so long reposed; and let us find in its stars an emblem of the starry canopy above.

"Our father's blood has hallowed it: 't is part of their renown,
And palsied be the caitiff hand, would pluck its glories down."

But in the future I perceive greater and more responsible duties. I believe this unnatural contest is near its end. But when the sword is laid aside, and our soldiers have resumed the avocations of peace, there remains much to be done. The animosities and hatreds engendered always by war, and especialy by such a war, must be removed. This will be the Mason's duty. Having been taught the exercise of charity and brotherly love, the Masons can do very much to restore the ancient harmony and union, without which peace itself is but a name. I can almost perceive the finger of Providence in the work of raising up so large and so powerful a body, whose especial province it shall be to effect reconciliation and the return of brotherly love.

May he speed the happy day, when this shall be accomplished; when Brothers may greet Brothers throughout the land; when there shall be no contest, save in good works; and when with a restored Union, and a firm government, we shall again take our place among the nations of the earth, as a free, prosperous, happy, united and independent people.

Thus we shall show that popular government is not a failure; that while it gives to those who live under it more freedom, prosperity and happiness than any other, it is the strongest of all governments, because the source of its power is in the hearts of the people.

Then it may be said of us,

"The germ wafted over the ocean, has struck its deep root in the earth and raised its high head to the clouds.

"Man looked in scorn, but Heaven beheld, and blest
Its branchy glories, spreading o'er the West.
No Summer gaud, the wonder of a day,
Born but to bloom, and then to fade away,
A giant oak it lifts its lofty form
Greens in the sun and strengthens in the storm.
Long in its shade shall children's children come
And welcome earth's poor wanderers to a home.
Long shall it live, and every blast defy,
Till time's last whirlwind sweep the vaulted sky."

OUR PATRON SAINTS.

ARE THEIR FESTIVALS NO LONGER TO BE CELEBRATED?

We do not know, nor is it necessary to ascertain the fact, whether it be so or not, that the Masons of the present day are gradually becoming more and more forgetful of the good old customs of our Masonic forefathers. We have time and again heard it ascerted that the present age was progressive; but in our opinion, the progress has been backwards in many important particulars. Among those which we name as having got into almost dissuetude—more is the shame—is the due celebration of the great festal days of the Craft.

In the good old days, when Masonry was in its prime, the Festivals of the most ancient and honorable Society now existing were universally kept and duly honored, and many of these occasions have become not only historical, but have ever been deemed *red-letter* days in the Fraternity, and we can ourself remember the great gratifications experienced by our participation in those "feasts of reason and flow of soul," which in our younger Masonic days were duly celebrated.

How changed is the picture. In the great city of New York, with its hundred and twenty Lodges working in the *American* language, and their thousands of membership, the Great Festivals of our patron Saints seem now to be not only overlooked, but entirely discarded; and, as far as we can perceive, the *socialities* of Masonic brotherhood, with all their genial influence sacrificed to a parrot-like acquaintance with the ever-changing rituals, which are aught but *Conservated*, though not from lack of would-be Conservators. We of course, allude to the ignoring of the Anniversaries of our Patron Saints, the 'Baptist' and 'Evangelist,' as festival days—days which should never be forgotten by the enlightened Freemason.

The former of these has just passed by, and no record of it has been made by the New York Lodges; that is, as a body of Masons and in a Masonic manner. More is the pity—more is the shame.

Whether St. John the Baptist was a Mason or not, is not material; yet, as the Forerunner, his birthday has, from time immemorial, been celebrated as the great feast day by the Masonic Fraternity. It was to the generations of Masons, who existed for the last one hundred and fifty years, historical and fruitful of deep thought. It was on the Anniversary of the Baptist in the year 1717, that the revival of Masonry in England took place, from whom has sprung our present Masonic system. Two years later—June 24, 1719—'The old, regular and peculiar toasts or healths of the Freemasons were introduced;' and it was on that great festal day, in 1721 that the 'Thirtynine General Regulations' of the Craft, prefaced by the old 'Constitutions,' were approved.

The system of Masonic Government thus instituted, and the Landmarks thus laid down on these memorable days, are still acknowledged by regular bodies of associated Masons.

At annual feasts of old, difficulties were healed, the charity funds increased and the ties of brotherhood strengthened. Masonry then exercised its proper influence, inasmuch as it was under proper restraints, and the social and intellectual qualities combined increased and matured over the festive board.

It was but a few years since that the growing neglect to perpetuate these good old customs was thus brought to the attention of one of our Grand Lodges, whose Grand Master thus, in one of his addresses, alluded to the subject:—

'A more general attention to the festivals of St. John's days—those time honored periods of Masonic rejoicing—is to be earnestly recommended. A due attention to the practice of our fathers in this respect cannot fail to have a most vivifying influence upon the Masonic fraternity. Masonic festivals teach to their members the symbolic and emblematic lessons of the institution. The regular ceremonies observed upon such occasions are full of symbolic instruction to the initiated; nor can a Brother be said to have his Masonic education complete until he has frequently participated in and thoroughly comprehended them. Masonic festivals *polish* the glorious chain of *sociability*. Masons who join heartly and understandingly in them grow brighter by the act; become more social; are more amiable; enjoy better the society of the Craft. Half the difficulties that come before us to be quieted, originate in the want of mutual intimate acquaintance—a want that can only be remedied by frequent social meetings on the festival days, sacred to Masonic memorials in the dead ages past. Masonic festivals exercise a beneficial influence upon the minds of the *uninitiated public*. All the community demands, to estimate our community above all others, is to hear their sublime principles enunciated, and to witness their admirable ceremonies as performed upon festival days. The effect is ever to swell our ranks by the wise and good, who are charmed by that which appears public upon such occasions. I would, therefore, warmly recommend to the Lodges in each district, to unite in convenient bodies and celebrate, statedly, the St. Johns' Days of June 24 and Dec. 27.'—*N. Y. Sat. Courier.*

MASONIC CHIT CHAT.

Reading the Marks.—From the very excellent series of Masons' Marks appearing in the (London) Freemasons' Magazine I cannot but suppose there was a meaning attached to them and I am fortified in this opinion by the following in Lawrie's *History of Freemasonry*, page 412, where it is stated :—" The points of the several forms [of Masons Marks] were also used to indicate a kind of secret language, regulated by certain rules, whereby instruction was imparted in a popular manner, and is known amongst Masons as 'Reading the Marks,' of which the following is an illustration :—How many points has your mark got? Three points. To what do they allude? To the three points of an equilateral triangle. Please demonstrate it as an operative Mason? A point has position, without length, breadth or thickness; a line has length without breadth or thickness, and terminates in two points; and three lines of equal length, placed at equal angles to each other, form an equivalent triangle,—which is the primary figure in Geometry. Please to explain this figure as a speculative Mason? The equilateral triangle represents the Trinity in Unity. The Great Architect of the Universe having no material form, exists, prevading all space; the Creator of all things, governor of all animate and inanimate nature, the Fountain of Wisdom: whose greatness, prefection and glory, ara incomprehensible and whose loving-kindness and tender mercies are over all His works." However correct these formulas may be, they in no way apply to the method of deciphering Masons' Marks, and it must be admitted that the marks were placed on buildings for some purpose more than to point out each Craftsman's labor. But, if so, what was the purpose? Can an alphabet or dictionary of them be formed by which we can arrive at their meaning?

An Old Mason.—Mr. Charles McCue, of Dereham, C W, who was born in Ireland in 1758, and consequently is now *one hundred and four years old*, is probably one of the oldest men, as well as one of the oldest Masons, in America. He is yet hale and hearty—attends church regularly, and is active, both in mind and in body, as most men are at 70. He walked into town on Tuesday last, and visited St. John's Masonic Lodge. We hope the venerable Brother may live to see many more St. John's Days.—*Ingersoll (Canada) Chronicle.*

Louisiana. We have received a copy of the Proceedings of the Grand Lodge of Louisiana, had at its Annual Communication in February last. R. W. Bro. Samuel Todd, of New Orleans, has been elected Grand Secretary in place of R. W. Bro. Samuel G. Risk, deceased. Bro. J. Q. A. Fellows was re-elected Grand Master. We regret to notice in the address of the Grand Master the death of R. W. Thomas H. Lewis, Esq., P. D. G. M. He was a Brother of great intelligence and usefulness.

Br. C. W. Moore—In the pamphlet copy of the Proceedings of Sup. Council for 1862, page 199, the names of Ill. H. A. Johnson, M. D., and George W. Deering, Esq, of Illinois, were inserted under the head of Honorary Members, whereas they were elected Active Members of the Sup. Council in 1861, and retain that rank. Their names should have appeared in the list of Active Members, pape 198.

Albert Case, *A. G. S G.*
Boston, June, 1862

Godey's Lady's Book for August has been upon our table for two weeks past—a fact indicating the promptness with which the work is furnished to its subscribers. The number before us is filled with the usual variety and excellence of literary matter, and is enriched with its usual amount and beauty of illustration. "The Proposal" is excellent. "Webster at the Tomb of Shakspeare," *ought* to have been excellent, also.

The Baron De Kalb, was a Brother of the mystic tie, and fell gloriously at the battle of Camden, in the Revolutionary war. The American officers received his body and buried it with Masonic rites Years afterwards, the Masonic Brethren of New Jersey discovered, after much difficulty, the place of his burial, and thereon erected a handsome monument with appropriate designs.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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MASONRY IN SOUTH CAROLINA.

We gladly give the leading place in our present monthly number to an official Circular, recently issued by the Grand Master of the State of South Carolina. We hail this document with feelings of lively satisfaction, as well on account of the sound Masonic principles which it inculcates, as of the strong evidence it affords, that the hopes we have formed of a thorough reconciliation between the Northern and Southern sections of Masonry rest on a solid basis. We have shown on more than one late occasion, in what way Masonry may, and will, we trust, be made available for healing the wounds of our now afflicted country: and it has been gratifying to us to receive from Brethren, in many and very distant parts of the country, expressions of approval for the views we have advocated, and in particular with regard to the proposed Masonic Convention. In the official document now before us we behold one very strong proof of the feasibility of the plan, once other matters shall have reached such a point, as would render it at the same time possible and practically useful: and towards that point they are now rapidly approaching. We are justified in accepting the Circular of the Grand Master of South Carolina as embodying the feelings, not only of the majority of the Brethren of his own jurisdiction, but also of those of the other Southern States: and there is certainly great consolation in finding therein so much of the true, warm and broad-hearted Masonic spirit. It would be difficult to find more earnest and emphatic enunciations of that spirit, than are contained in the following passages :—

" I charge every one of you, in the name of our Supreme and Universal Master, to be mindful how you are bound in certain duties, whereunto you have called Him to witness your obligations and performance, who will hereafter judge. I charge you in His great name, and in view of His final day, suffer not the disputes and broils of men to impair the harmony which has existed, and will exist, throughout the Fraternity." And here is a brief but most pregnant passage—"Let us not hear among us that there is war; that strife and dissension prevail; as Masons, it concerns us not."

Many facts of a very interesting character are daily, of late, coming to our knowledge, which afford striking and appropriate commentaries of a sound practical nature, upon such theoretical teachings as are contained in this Circular. At one time, indeed, it did appear that a portion of our Southern Brethren were about, in the frenzy of embittered passions, to renounce the bonds of fraternity, by which Masonry encircles and unites all her sons. But, as we anticipated at the time, that was only a sudden ebullition of passion on the part of a few, and the events of the war have subsequently been affording daily demonstrations of the faithful observance of Masonic obligations, and the expansive catholicity of Masonic charity.

In the midst of so much that is calculated to sadden the heart and dismay the spirit—where bereavement and mourning, anguish and wo are sternly striding in every direction throughout the land—there is no slight comfort in hearing of the acts of brotherly charity and kindness mutually exhibited to one another by soldiers of the North and South, forgetful, once the fight is over, of all but the tie of Brotherhood, and ready promptly to perform whatever mercy may suggest, or necessity require; the Masonic spirit at their hearts

Stirring them and stirring others
  Thus to do the best they can,
And with all the zeal of Brothers
  Help the Family of Man!

O! may it not be long till that happy spirit once more prevail and bring peace unto our land! When once more, in the touching words of the old Litany—"It may please God to bless and keep all his people, and to give to all nations unity, peace and concord, and *to bring into the way of Truth, all such as have erred and are deceived.*" Before that brighter and better day arrives, very many of these—of all—will too probably have passed away from the earth, and all its cares and miseries, war and wo: but dark, indeed, would be the prospect to every patriotic and feeling heart, were there not around the dark cloud of the stormy Present, a fringe-like edge of white, indicating the presence on the other side, of a bright "silver lining" of hope in the Future. To speed the coming of that better time, to the utmost of our ability, is our duty as Masons, no less than as patriots, and that as a Body we do possess some power, that may be usefully directed to so great and desirable an object, we are thoroughly convinced.

This has been, not inaptly, styled the "Age of Joint-stock Companies," and certainly no previous age ever did exhibit so keen and full an appreciation of the power of union—combination—to accomplish great results. We see this constantly exemplified, not only in matters of business, but also too frequently in those of a more evil tendency. The common motto reads, "Union is strength": a better form would be "Union in *good*, is strength irresistible": and this motto Masonry may justly claim as its own. Purer, nobler, more generous and charitable principles, than those of Masonry, cannot be found anywhere out of God's own Book, and its organization for the practical carrying out of those principles has now attained a very high point of efficiency, whilst the increase of the Brotherhood in numbers, especially during the last thirty years, in America, has been remarkably great. Here then we have all the elements of a power for accomplishing such good objects as come properly and directly within the province of Masonry—all such objects, that is, as are connected with the great cause of "good will to man." There is the basis of sound and pure principles—an effective organization—and a large body of men united by strong ties of Brotherhood. If such instrumentalities as these should all be powerless to effect any benefit for America, in these dark days of her trial, there would be indeed little to hope for from any source. But we repeat the strong expression of our hope and belief, that Masonry will be an honored instrument, in the hands of Providence, in healing the wounds inflicted by this direful civil war, and in bringing back peace, prosperity and reconciliation to the land. Happy day will it be for America, when that auspicious change comes o'er the scene, and happy will every true Masonic heart be, that shall glow with a grateful consciousness of having helped, in some slight degree, by himself, or by the noble Order of which he is a member, to bring it to pass! That will be the day for the establishment, on a firmer basis than ever, of true Liberty, Fraternity and Equality:—

"For then shall heirs of Heaven,
  But not the slaves of sin,—
Forgiving and forgiven
  This holy Triad win;
Free, Equal, and Fraternal,
  In God's own way and time,
To live the life eternal,
  And to love the love sublime!"

Every utterance, such as this document of the Grand Master of South Carolina, and still more *every utterance of deeds of mercy and kindness*, exchanged between Brethren of the North and South, will powerfully assist in hastening the arrival of that "good time," and we therefore feel it to be a grateful duty to commend them as they deserve. Very sincerely do we desire to witness the arrival of that time of peace and renewed affection, when we shall all be once more truly Brethren, and America, once more united and at peace, shall go gloriously forward on her path of civilization and liberty. What ancient Israelite ever had greater cause to love the Holy City, than has every American—nay, every friend of human progress and liberty, to love America; for whose peace and prosperity we would pray, in the words of the Hebrew Psalmist—"O, pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my Brethren and Companions' sakes I will wish thee prosperity: yea, because of the house of the Lord our God, I will seek to do thee good!"

[CIRCULAR.]

WISDOM, UNION, STRENGTH.

From the Grand East of Charleston, this 21st day of March, in the year of Light 5862, the Most Worshipful Grand Master of South Carolina, to all under his jurisdiction, Masters, Fellow-Crafts and Entered Apprentices, sends Greeting:—

BRETHREN—The Grand Lodge, anxious for your prosperity and desirous that, as members of the great mystic family, you should preserve in unfaded brightness the light of Masonry, which had been entrusted to your keeping, did heretofore address an encyclical letter of advice and of admonition. In the last Grand Communication, moved by like feeling, it made request of me to direct another letter unto the same purpose.

I republish and affirm the former letter for your guidance in all respects set forth; as to other general doctrines, my Brethren, the Masters of Lodges will admonish you; it is your duty, and should be your pleasure, to hearken diligently and observe their precepts. Special matters remain, concerning which I have to charge you. Walk circumspectly in the present evil time, ever mindful of solemn undertakings on your part in the presence of Almighty God; be faithful in observance thereof toward all and singular the Brethren, whether these be met in Lodges dedicate, or only known to you by divers means, in darkness or light, in health or sickness, in wealth or want, in peril or safety, in prison, escape or freedom; in charity or evil-mindedness, armed or unarmed, friend or seeming foe, and as to these, most certainly as towards Brethren, when Masonically met by or with all due and regular intercommunication and intelligence. You have registered words which cannot be unspoken or recalled, antedating as they will survive all disturbance among men and turmoils in State; words which in fullest force and meaning should be ever present unto you in thought, utterance and deed. Time with its affairs will soon to every one be past. We are at labor for a short while only in the work of Him who hath no respect of persons, building us, if meet, into another and an enduring temple; if vouchsafed unto us to be so edified, it will never be regret to remember any good deed done in the name of a common Master and Father to whatsoever Brother, even him whom the profane would call an enemy. If we do good to those who love us and do good unto us, what more do we than other men? I charge every one of you, in the name of our Supreme and Universal Master, to be mindful how you are bound in certain duties whereunto you have called Him to witness your obligations and performance, who will hereafter judge. *I charge you, in His great name, and in view of His final day, suffer not the disputes and broils of men to impair the harmony which has existed, and will exist, throughout the Fraternity*; for whether or not you put to shame the teachings of our Craft, they cannot be annulled; nor, despite evil members who may pain us, can the Body of our faithful Brotherhood be annihilated or destroyed, or even so much as paralyzed.

Let us not hear among us that there is war; that strife and dissension prevail; as Masons, it concerns us not.

Speak no ill of your Brethren; if you have aught against one, suffer not your anger to get the mastery of your troth. If any deeming that their personal desires of advancement or gain have been hindered by a Brother clamoring unto you, heed them not when they speak apart; consider that it were unmasonic and unmanly to take amends by backbiting and slandering; hearken not to such, nor be covinous, joining together and complotting, whereby Brethren, unheard and undefended, may be injured. There are such among you, of such make no further observation than to shun their errors. Except unto themselves, blame them not for speaking, nor blame those of whom it is spoken; listen not to the one nor repeat to the other; let the Great Searcher of Hearts alone decide on right and wrong. Judge not when but one accuses and the other is absent. You do gravest wrong as men, not even called Masons, should you act on partial judgments severally formed. Nevertheless, should this wrong be done unto you, forgive even when misjudged; forgive as you hope to be forgiven. Above all,things, give no cause of offence; see that your Brother has no just cause of complaint against you; walk erect and upright, in fact as well as appearance, Masons. Remember wherein to be zealous to give aid, counsel, protection; lend attentive ear, preserve a faithful breast, having withal a ready hand and true heart. If it be ill to speak evil, how much more is it to do evil.

It were useless to write unto you save to remind you of these things, and but for my office sake I should not warn, or counsel, or commend; for, speaking without vain humility, I best know how much I have of error and regret, how much I have to learn and listen; I was constrained to write, and that not as one having authority in himself, but such as was placed in his hands to write doctrine approved among us at all times.

I laud and honor you, Brethren, for many things, and chiefly forasmuch as you have been diligent in your work of Faith, Hope and Charity. You have been, and are, constant in well doing; some among us have gone astray, but even those wandered from our fold and erred not within its sacred bounds; their condemnation is of themselves and not of us. You may say, without boastfulness, that you have fulfilled your undertakings in your Lodges unto all, whencesoever coming in our common name. So continue, and not for praise of men, but looking forward to the time when your example will confirm future good deeds in good or evil days, and also looking forward beyond all times to the well-done of our Master who is in Heaven.

And may the Supreme Grand Architect of the Universe ever have you in his holy keeping. May Brotherly Love prevail, and every moral and social virtue cement you in the bonds of peace and fellowship. DAVID RAMEY, *Grand Master.*

THE CONSPIRATORS.

THE able exposition by our correspondent D., in the July number of this Magazine, of the bold conspiracy against all lawful Masonic authority, which has recently been organized as "*The Order of Conservators*," renders any further explanation unnecessary. A more wicked and audacious scheme to alienate the Brethren from their allegiance, to subvert the authority of those in power, and to overthrow the established organizations of the Institution, for selfish and pecuniary purposes, was never conceived by man. The author of it, and all who are aiders and abettors in it, are false to their solemn obligations as Masons, and should at once be removed by expulsion from the Lodges. There is security in no milder course, and there should be no hesitancy or delay in adopting this. No matter how exalted the offender, or how high his position, he is a traitor to his Brethren, to the Institution that has honored him, to the trusts committed to him, to the vows he has taken,—and should be cut off as a false and unworthy member. "*The strictest secrecy is to be observed*," says the author of this nefarious scheme, in one of his secret circulars, "*that the Craft at large may know nothing of the organization, nor of us, its members, nor of the plan on foot.*" But in this attempt to conceal his wickedness, to cover up his treason, and to shield himself and abettors from the infamy which he well knew would righteously attach to him and them from an exposure of his crime, he has been defeated, and his "*plan*" and purposes, co-conspirators and dupes, stand out in bold relief to the gaze and condemnation of his betrayed and outraged Brethren. For this exposition the Fraternity are indebted (and we take pleasure in the acknowledgment) more than to any other source, to the watchfulness, persistence and independence of the talented editor of the Masonic department of the New York Saturday Evening Courier. He has followed these bold intriguers and traitors with a watchfulness that has known no slumber, and a faithfulness that has known no wavering. In so doing he has rendered a service for which he will receive the thanks of faithful Brethren everywhere. In recent numbers of his paper he has given some details in reference to the organization, which are valuable as showing the degradation into which parties favoring this shameless conspiracy, allow themselves to be dragged by the bold charlatan who leads them. The following is a digest of the regulations of the association :—

Regulation 1. The term of the existence of the association expires, by its own Constitution on the 24th June, 1865 ; at which time all engagements of the members, as such, cease.

Reg. 2. Each Conservator has exclusive jurisdiction in the jurisdiction of his own Lodge ; and no second one can be made there without his recommendation.

Reg. 3. Each Deputy Chief Conservator shall have power to appoint Conservators at his own discretion, within the bounds of his District, but not so as to interfere in the least with Regulation two, above, or the general regulations of the association. They are liable to removal in the discretion of the Chief Conservator.

Reg. 4. The *Vice* Chief Cnnservators have such powers as are specially delegated to them in their patents, as issued under the hand of the Chief Conservator.

Reg. 5. The Chancellor and Dep. Chancellor, are entrusted with the Archives, and attend to the correspondence of the association. They are to observe the orders of the Chief Conservator, and are liable to removal by him.

Reg. 6. The Chief Conservator has *supreme authority over the whole body of Conservators*, according to the now *published* regulations of the association.

In the event of the death of the present incumbent, his successor will be elected by the plurality vote of the Conservators, each of whom will communicate his choice in writing, to the Chancellor, who will announce the result of the ballot."

"Is it possible that any American *free man*, much less *Free* Mason, could be found willing to submit to such an autocracy as the above : and be the serfs of a miserable charlatan, tied to the wheels of his Juggernaut.

"Many we know have been deceived into this so-called Conservatism. Those who were not, and joined it understandingly, have our prayers for their speedy conversion."

INJUNCTION OF SECRECY TO HIS UNDERLINGS.

"We call your attention also, to the fact, that you are now under *written pledges* —the evidences of which are in the Archives, in the Chancellor's keeping—to consider *every* document furnished you as a member of this association, whether it may be written or printed, *as between the Chief Conservator and yourself.* No persons save those *directly accredited to you by him*, or *whose names are published in this journal as members*, can be allowed to have access to any of those documents or *to be informed of their allusions*, or *even of their existence.*

"This is a fundamental rule of *our* operations ; and to it you will be held strictly responsible.

"Then let us lay hold with a will ! Let us not fear to *bow the back* and *pinch the flesh* in this calling. Its aims are holy, and the blessing of God will not be wanting if we work in faith." (?) *Conservator.*

Our Brother of the Courier has also given the names of Brethren in New York who have been seduced into this traitorous scheme, and also the names of such of those in the New England States as he has been enabled to obtain. It is, we believe, his intention to complete the list for the different States. He says—

"The Chief Conservator's organ, for May, 1862, claims to have victims to his cupidity in the several States, numbering as follows :—

"Alabama, 53—California, 9—Connecticut, 7—Delaware, 1—England, 1—Florida, 1—Georgia, 1—Illinois, 223—Indiana, 231*—Iowa, 128—Kansas, 26—Kentucky, 70—Louisiana, 5—Maine, 1—Massachusetts, 3—Michigan, 17—Minnesota, 24—

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*The Grand Lodge of Indiana at its late meeting repudiated the imposition. We presume very little reliance can be placed upon any of the statements here given. Two of the three names mentioned as belonging to this State are not members of any Lodge in the jurisdiction.

Mississippi, 8—Missouri, 16—Nebraska, 11—New Hampshire, 11—N. Jersey, 99—New Mexico, 1—N. York, 207—North Carolina, 50—Ohio, 12—Pennsylvania, 4—Rhode Island, 2—Scotland, 3—South Carolina, 4—Tennessee, 14—Texas, 19—Vermont, 62—Washington Territory, 2—Wisconsin, 19."

We shall publish some or all of the names hereafter.

A VOICE FROM THE SOUTH.

NASHVILLE, TENN., JULY 17, 1862.

Dear Sir and Brother—In the July number of the Magazine you suggest the calling of a Masonic Convention, to devise some way by which PEACE may be restored to our unhappy Country. It is on this subject I wish to write, in all fairness, "Brotherly Love and Candor."

The sooner a Convention is held the better, so that ample time is allowed to select the men having all the qualifications necessary to enable them to deliberate, with hearts open to each other, and with unbiased judgment, upon all questions affecting the cause of Humanity, and if possible, the restoration of the best government which God ever gave to man—a government so just and well beloved, that from the humblest citizen to the man of millions, none felt its weight scarcely more than the weary laborer feels the shadow of the friendly cloud which shields him from the fierce heat of the harvest sun.

But how can the members of the most peaceful Order on earth, hope to reconcile the "Fanatics," North and South, whose hearts and hands are as ruthlessly engaged in the destruction of Law and Order, as were the Factions of France, during her Reign of Terror? How? By coming from the North and the South—the East and the West—from all points accessible to the place of meeting—divesting themselves of all selfishness and sectional feeling—of all ambition, except that "noble emulation, of who best can work and best agree"—and uniting in one grand, God-like effort to save our nationality from a premature grave, dug by its own heartless Demagogues.

Among our "Great Brotherhood," surely, there can be a sufficient number assembled to make a Congress, of which the world might be proud—men of pure hearts and unsullied hands—unselfish, as though they came from a distant sphere, to save the inhabitants of a sister planet from the fate of the "lost Pleiade." Let the effort then be made, in the name of our Divine Master. It seems to me, that if we, as Masons, do not, the world would be justified in pointing with reproachful finger, and asking, "where is the Charity of which you boast?"—that supreme "Love to God, and equal Love to Man," which your ritual teaches? Your Country, in the agony of her dissolution, beseechingly turned on you her blood-shot eyes, but with averted faces, you replied, "Masonry has nothing to do with Politicks; the Demons who have brought about this ruin, would wreak their vengeance on our Order." Great God! What a reason for not trying to save thirty millions of people from the horrors of a Civil War, which has no parallel! And to save to the world an example of Human Liberty and Self Government, the loss of which would make Humanity weep, as though God had forsaken the earth, and Human Progress, stopped mid-way on its march to perfection, had been hurled back into the barbarisms of the Past!

The heartless Ambition, unprincipled Demagogueism and Treachery of our Politicians, North and South, is the cause of all our woes, in part. Confidence is destroyed; pride of American citizenship is lost; every social and religious tie is broken. The "Shekinah has departed from our churches," and our Clergy have turned Demagogues, who instead of preaching the sacred doctrines of Brotherly Love and Charity, have been teaching Sectionalism, with the most bitter intolerance, until the great American Heart is infected with their poisonous doctrines—as though there were no rights worth contending for, except "Southern Rights"—and no Humanity worth the attention of the Philanthropist, except it be of the African Type. *And the End!* Will God, of His infinite goodness and mercy command the Angel of Death to sheath his sword? Has our ingratitude, and most criminal folly, been sufficiently punished? If not, then let *us*, from this elevation, the last upon which we may be permitted to stand, try to unveil the future, and endeavor to portray the end. The subsoil, pierced by the frosts of the "winter of its own discontent," seeks the light—labor against capital—the poor against the rich—the slave against his master—the high and the low changing places—"the fountains of the great deep" of human society "broken up," and the flow of ignorance, intolerance and anarchy resistlessly sweeping over this once happy country, and bearing away upon its angry wave every "Landmark" set up by the wisdom of our "Patriot Fathers." Upward swells the furious tide, until all the high expectations of our country's future greatness are "covered"—and amid the wreck of a nation's glory, and the world's hope, Philanthropy sees no Ark of Safety, freighted with the seeds of a future, and equally glorious civilization!

My Brother—I like the tone of your suggestion for a Convention. It is Brotherly and kind. Yet you seem to forget, that we of the South, are not the only sinners. The vilest crimes are often those over which the law has no control. We have rebelled against the Government, and are amenable to its laws; but you have only violated the spirit of the Constitution, and of course, in the eye of the written law, are blameless. Then urge upon our Brethren to meet us in perfect *Charity*, that great Masonic platform, upon which Divinity condescends to meet poor Humanity. Let the Christians who have not "bowed the knee to Baal" assist us with their prayers and their counsel. Let the good of the land all unite to promote so glorious a cause, and God will surely crown the effort with success. God bless you.

Fraternally yours, JNO. MCCLELLAND.

However our readers may regard the proposition of a Convention for the purposes above indicated, now or at some more distant and fitting season, they will not fail to appreciate the full-hearted patriotism of our correspondent. If all men were endowed with the same generous impulses and love of country, there would be no difficulty in terminating at once and forever the fratricidal strife in which the nation has been so wickedly and wantonly plunged by fanatics and ambitious demagogues. But unfortunately they are not; and we must take men as we take facts, as we find them. Fanaticism and demagogueism doubtless lie at the bottom of the rebellion, but it is not an easy matter to deal with either. Fanaticism is a species of insanity, not readily influenced by reason; and demagogueism, a species of political dishonesty, to be controlled only by force of public opinion. These two powers combined have produced the rebellion, and it is with that we have now to do. How it is to be dealt with is a point about which patriotic men may honestly entertain different views, but all will agree that it must be suppressed, as the only alternative of preserving the nation from dissolution. Beyond this we are content to leave the matter in the hands of the government. To quote our own words, as used on a former occasion—"It is no part of Masonry, or Masons, to attempt to interfere in the political and military direction of these unhappy events. Submission and loyalty to the duly constituted authorities of the land is one of the essential principles of our Order. To these authorities must all the direction and management of these public duties be left." Our work lies in a different direction, and we must be content to abide our time. *That time will certainly come;* but whether this year or next, can be determined only by the progress of events. We candidly confess that our hopes of an early solution of the question have not been strengthened by occurrences which have taken place since the article in our July number was written. But when it does come—when the rebellion shall have been so far suppressed as to authorize the inauguration of measures of reconciliation—then will be the time for Masonry to act, and the sphere of action will be found ample enough to give exercise to all our energies.

THE CELEBRATION AT PORTLAND.

PORTLAND, AUG. 8, 1862.

Bro. C. W. MOORE—

Dear Sir—I regret that my remarks, as published in your Magazine for August, should contain the same error in regard to Bro. Pierce, as to age, as was made in the Boston Journal. I stated that "seven of the petitioners for the renewal of Charter in 1798, with R. W. Wm. Tyng, and one other Btother, not a petitioner, were present at a meeting of the Lodge, March, 1769."

I learned on the day previous to the Anniversary, that Br. Pierce, the only survivor of the four acting Officers of the Grand Lodge of New Hampshire, who assisted in the Constitution of the Grand Lodge of Maine, in 1820, was in our city, and announced that fact in connection with that date, (1820.) It was not included in the written notes, and hence, probably, the chronological error of the reporter.

The error was corrected in a note published in the Journal, June 28.

Fraternally yours,
MOSES DODGE.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[By a Correspondent.]

THE wide spread dissemination of the Fraternity, the mystery of its origin and primitive development, the variety of forms which it has assumed in different countries, not only in its system, but also in its peculiar usages and ceremonies, together with other accidental circumstances, combine to render the investigation and a sure and reliable delineation of its history extremely difficult. For a long period, veiled in a mysterious gloom, interwoven with idle fables and traditions, often intentionally distorted by deception and falsehood, the history of Freemasonry has only of late years, obtained a sure foundation and scientific basis; the result of the profound and impartial researches of zealous and unprejudiced Brethren. Still, even at the present day, the most confused, absurd and discordant opinions prevail in regard to the origin of the Fraternity. Blinded by vanity and a desire of proving the great antiquity of the Institution, very many Masonic writers oppose the idea of deriving the Fraternity from the operative masons, or suffer themselves to be deceived and led into error, by the ancient symbolic representations and ceremonies of the Lodge, and their resemblance to those of the Ancient Mysteries. Instead of endeavoring to ascertain how and *when* these forms and ceremonies were introduced into Freemasonry, they leap at once to the conclusion, that they are directly derived from the Mysteries of the Ancients. Each fancied resemblance or agreement, with a symbol or alleged custom of these Ancient Mysteries, is regarded as a sure indication of a direct connection; thus frequently involving themselves in matters which have not the slightest bearing on the subject in question.

These opinions concerning the origin of the Fraternity, from the Ancient Mysteries, prevailed for a long time, and do still, in a manner, in Germany,(1) England, America, and more especially in France. In the latter country, they were defended with much erudition by the learned antiquary, ALEXANDER LENOIR, who in his celebrated work on Freemasonry,(2) derives its origin from the Indian and Egyptian Mysteries. His theory was adopted by the Masonic writers of France, with the exception of Bro. C. MOREAU, of Marseilles, editor of the "Univers Maçonnique," and of Bro. EMANUEL RIBOLD, who, in his "Histoire générale de la Franc-Maçonnerie, Paris, 1851," adopts the views of Bro. K. C. F. KRAUSE,(3) and dates the origin of Freemasonry from the Corporations of Roman Architects and Builders, instituted by Numa, some seven hundred years B. C.

Bro. JAMES ANDERSON, who by command, and with the approval of the Grand Lodge of England, compiled the first "Book of Constitutions,"(4) begins his work with a history of the Fraternity, evidently gathered from some old manuscripts of the Ancient Constitutions, which is in fact nothing more than a short history of Architecture, and reproduces the ancient traditional "Legend of the Guilds," handed down by the old working-masons. It commences with Adam, who is said to have instructed his sons in Geometry and its application to the various arts, and continues with a review of the progress and development of Architecture, down to the 17th and 18th centuries.

The learned and indefatigable Bro. George Oliver(5) adopts this Legend in all seriousness; dates the origin of Freemasonry even prior to the Creation, and traces its germs back to the honey-moon of Paradise, gravely asserting that Moses was Grand Master, Joshua, his Deputy, and Aholiab and Bezaleel, Grand Wardens.

Other Masonic writers fix its origin at a somewhat later date, as for example Bro. J. W. S. Mitchell,(6) who, relying wholly upon what he terms "the well-defined traditions of our ritual," attempts to prove that the Institution was founded at the erection of the Solomonian Temple at Jerusalem; or as Thomas Payne,(7) who pretends that it was in existence among the Druids; or as D'Anse de Villoison,(8) who imagines that he has found traces of the Institution among the ruins of Herculaneum; or as many others, who believe that it originated at the period of the Crusades, among the Knights Templars (9)

The first writer on the subject of Masonry, who ventured to hint at the existence of a historical connection between the Fraternity of Freemasons and that of the stone-masons, or operative masons, was the Abbe Grandidier,(10) who while engaged on his "Essai historique et topographique sur la Cathedrale de Strasburg, Strasburg, 1782," had occasion to examine the Archives of the Cathedral and the documents therein contained. According to Kloss(11) he first expressed his peculiar theory in the "Journal de Nancy, 1779," and in the "Journal de Monsieur," as also in a private letter to a lady, dated 24 Nov., 1778. The letter was subsequently published in "De Luchet's Essai sur la secte des Illuminés, Paris, 1789," a translation of which appeared in the "London Freemasons' Magazine for June, 1859, from which we make the following extract:—

"* * * but I hold in my profane hands authentic documents and real records, dating more than three centuries back, which enable us to see that this much boasted Society of Freemasons is but a servile imitation of an ancient and useful fraternity of actual masons whose headquarters were formerly at Strasbourg."

After alluding to the construction of the Cathedrals of Strasburg, Vienna, Cologne, &c., he continues, "The masons of those fabrics and their pupils—spread over the whole of Germany—to distinguish themselves from the common workmen, formed themselves into the fraternity of Masons, to which they gave the German name of *Hutten*, which signifies Lodges, but they all agreed to recognize the authority of the original one at Strasbourg, which was named "*Haupt Hutte*," or Grand Lodge. In the course of time the project was conceived of forming a single society for all Germany, but this plan was not fully developed till twenty years after the construction of the lower Strasbourg. The different Masters of the individual Lodges assembled at Ratisbon, when they drew up, on the 25th of April, 1459, the Act of Fraternity, which established the chief of the Cathedral of Strasbourg and his successors as sole and perpetual Grand Masters of the Fraternity of Freemasons of Germany. The Emperor Maximilian confirmed this proceeding by a diploma given to Strasbourg in 1498; Charles V., Ferdinand, and their successors renewed it from time to time. This society, composed of masters, companions, and apprentices, formed a particular jurisdiction, and the body of Strasbourg embraced all those of Germany. It held its tribunal in the Lodge, and judged without appeal all causes brought before it, according to the rules and statutes of the Fraternity; these statutes were renewed and printed in 1563. * * * * The members of the society had no communication with other masons, who merely knew the use of the trowel and mortar. They adopted for characteristic marks all that belonged to the profession, which they regarded as an art far superior to that of the simple laboring mason. The square, level and compasses became their attributes. Resolved to form a body distinct from the common herd of workmen, they invented for use among themselves rallying words and tokens of recognition, and other distinguishing signs. This they called the sign of words, *das wortzeichen, le salut, der gruss.* The apprentices, companions and masters were received with ceremonies conducted in secret. They took for their motto 'liberty,' and it is said they sometimes refused to acknowledge the legitimate authority of the magistrates.

"You will doubtless recognize, madam, in these particulars, the Freemasons of modern times. In fact, the analogy is plain—the same name, 'Lodges,' signifies the place of assembly; the same order in their distribution; the same division into masters, companions and apprentices; both are presided over by a Grand Master. They have both particular signs, secret laws, and statutes against the profane; in fact they can say one to the other, 'My Brethren and Companions know me for a Mason.'"

This theory of the Abbé Grandidier was first adopted by Vogel, in his "Briefen über die Freimaurerei, 1785," and then by Br. Albrecht in his "Materialien zu einer Kritischen Geschichte der Freimaurerei, Hamburg, 1792," but without securing the desired result, their opinions being unsupported by the necessary documentary evidence.

The first attempt at a compilation, selection and critical examination of these scattered opinions was made at the beginning of the present century, when a sincere desire of investigating the origin, history and principles of Masonry began to be manifest among German Masons. Prominent among the zealous and impartial Brethren who thus commenced the work, were Bro. Schneider, of Altenburg, who published the result of his researches in the "Altenburg Constitutionenbuch," and in the "Journal fur Freimaurer"; Bro. Krause, who in his voluminous and valuable work, "Die 3 ältesten Kunsturkunden der Freimaurerbruderschaft," first collected and critically examined the authentic documents of the Fraternity to which he had access, elucidating and completing them by arduous historical researches; Mossdorf, the author of "Mittheilungen an denkende Frei Maurer," and of the "Encyclopädie fur Freimaurer," published under the *nom de plume* of "Lenning"; Heldmann, the author of "Die 3 ältesten geschichtlichen Denkmale der tentschen Frei-Maurerbruderschaft," and Schroder, who has left us the result of his studies in the "Materialien zur Geschichte der Freimaurerei," a work, which being published exclusively for the Masonic Historical Societies of Germany, is accessible only to a select few. The only complete and connected history was, however, contained in the manuscript work of J. A. Fessler, "Versuch einer Kritischen Geschichte der Freimaurerei und der Freimaurerbruderschaft von don ältesten Zeiten bis auf das Jahr, 1812."

Based on these critical works, the task was subsequently continued by others, well-informed and zealous Brethren, among whom Dr. GEORGE KLOSS deserves special mention. Aided by a large and valuable library, and with an unbiassed and impartial mind, he undertook a revisal of the then existing Masonic documents, carefully comparing and criticising them in his work, "Die Freimaurerei in ihrer Wahren Bedentung aus den alten Urkunden der Steinmetzen, Masonen und Freimaurer nachgewiesen," which logically proves that the Fraternity of Freemasons is the legitimate offspring of the building associations of the Middle Ages, and not derived, as Ramsay's idle fable, invented for political purposes, would have us believe, from any Knightly or Chivalric Order. Bro. Kloss subsequently published the history of Masonry in England, Ireland and Scotland, and in France, two valuable contributions to Masonic literature.(12)

Although Kloss in his first-mentioned work, has only considered the German Steinmetzen, or Stone-masons, and the English Free-stone-masons, from one point of view, as "workmen and fellows of a craft," yet his critical examination of their Guild-Regulations and Statutes, has fully demonstrated that modern Freemasonry is directly derived from the Ancient Guild of Stone-masons and the building craft connected therewith, and that the denominations of *operative* and *speculative* Masonry are merely emanations of Masonic vanity. The question now remained, whether the customs, wages and symbols of the modern Freemasons were likewise derived directly from the mediæval building associations, or whether they had a different origin. This question is fully answered by FR. ALB FALLON, in his "Mysterien der Freimaurer, Leipzig, 1859," and by WINZER, in his "Die deutschen Bruderschaften des Mittelalters, Giessen, 1850," which clearly show that the German Stone-masons and English Free-masons, were not merely guilds, or crafts, but at the same time *Fraternities*, who practiced a "secret art," or technology. These two works also furnish the proof that modern Freemasons neither invented their liturgy and symbolism, nor received it from any other secret association, but that they *inherited* it from their former parent society; that the English Masons received their customs and mysteries from Germany; and finally, that this system was not an invention of the German Stone-masons, but was, in part, borrowed from other German Guilds, and in part an imitation of ecclesiastical and monastic forms and ceremonies. Moreover they prove that it is only the peculiar symbolism of their ecclesiastical architecture, and of the practice of their art, which can be considered as the exclusive property of the German Stone-masons.

The Institution of Freemasonry, as an organized society or association, is of a comparatively modern date, while on the other hand, the *spirit* of Masonry is, not merely symbolically but in fact, as ancient as the world. The spirit of Masonry is that imperative necessity of the inner man, which attracts men of congenial minds to one another, and conducts them hand in hand towards one common aim or object. The *spirit* of Masonry existed long before it appeared as a visible *art*. We see the *idea* vaguely floating through the mists of antiquity, and clothing itself in forms which oftentimes assumed a very close resemblance to those of the Fraternity of Freemasons. It is this very resemblance which has led many Masonic authors, as LAURIE,(13) RÖSSLER, SCHANBERG, LENOIR, &c. to the erroneous hypothesis, that the Fraternity owes its origin to the Indian, Egyptian or Eleusinian Mysteries; to the mystic schools of Pythagoras, or to the Essenes. All these suppositions must now be cast aside, as being devoid of a historical basis, for there is no proof whatever of any historical connection between Freemasonry and these institutions. Bro. Krause, in alluding to Laurie's theory concerning the origin of Masonry, very justly observes, that "if we chance to find among a certain people, or at any period of time, societies or institutions which bear a general resemblance in form or object to the Fraternity of Masons, yet are we in no wise authorized to assume that any other connection exists, but that which always exists in the identity and fundamental social idea of human nature—so long as we have no historical proof of an actual historical connection."

The idea of a direct connection of Masonry with heathen antiquity in general, is nothing but an idle fancy, for the resemblance or conformity of certain isolated symbols or customs, can certainly be no evidence, and because on the one hand all secret societies in many respects are similar to one another, while on the other it has been proved that many of our symbols and customs were introduced into the Fraternity of Freemasons towards the end of the 17th century and about the middle of the 18th. Thus, for instance, the so-called "sacred numbers" were by no means peculiar to the Ancient Mysteries, but were the common property of all the nations of the ancient world, and were held in especial veneration by the most ancient German tribes.

With the spread of the Christian religion, the Ancient Mysteries rapidly declined and soon became extinct, because those doctrines which had been secretly taught in the latter, were now openly proclaimed in the former. The early Christian teachers had not only broken forever with paganism in general, they also sought by every means in their power to render it hateful and detestable to the people, and endeavored to destroy every vestige of heathen doctrines and emblems. Who, then, could continue and perpetuate these ancient mysteries? The Christian building associations consisted, at first, solely of monks and lay-brethren, and it is well known that the Stone-masons were originally employed altogether in the service of the church. The mysteries of the Ancients were exclusively *national* in their systems, therein differing essentially from Freemasonry—for they admitted no foreigners to their fellowship, and expounded only the mythology of their own land. Masonry, on the other hand, is universal,—cosmopolitan.

The whole course of history controverts the possibility of a continuous perpetuation of these secret doctrines. Let us merely consider the period of time embraced between the 2d and 10th centuries, the period of the decline and fall of the Roman empire, of the migration of nations, of the spread of Islâm, of the prevalence of club-law, &c., those centuries of the most abject ignorance and barbarism, when but very few could read or write, and when almost no one even dared to think.

Antiquarians and hypercritical historians have ever manifested a peculiar desire to turn to account in this direction their stock of erudition, to trace out and lay bare more or less distant allusions and fancied resemblances of the Masons' Society, and to enunciate as universal truths, their own personal opinions, the petted children of their fancy. These attempts met with the readier encouragement, the less was known of the true and authentic history of Freemasonry, and the more eager Masons were to attribute the greatest possible antiquity to the Institution; as if this antiquity was necessary for its support, and it was not already in itself sufficiently beautiful, important and venerable. Of late years, however, opinions have everywhere undergone an important change; intelligent and impartial Masons of all countries now place their reliance only on the authenticated records and history of their fraternity, and maintain that nursery tales shall hereafter be confined to the nursery.

With these introductory remarks we will pass at once to the history of Freemasonry, and shall endeavor to show how modern Freemasonry and the Fraternity of Free and Accepted Masons, has been gradually developed as a humanitary institution, from the sworn-associations of the Middle Ages, and more particularly from the Fraternity of Stone-masons of Germany and England.(14)

[To be Continued.]

NOTES.

1. Der Mystagog, oder vom Ursprung und Entstchnng aller Mysterien und Hieroglyphen der Alten. Osnabruck, 1789- Die Freimaurerei in ihrem Zusammenhange mit der Alten Aegyptier, &c., von Acerellos. Leipzig, 1854. Alpina, Mr.' Taschenbnch von J. Schanberg. Symbolik der Freimaurerei, von J Schanberg. Schaffhausen, 1861.
2. La Franc Maçonnerie rendue à sa véritable origine, ou l'antiquité de la F. M. prouviée par l'explication des Mystêres Anciens et Modernes. Paris, 1814.
3. Die 3 ältesten Kunsturkunden der Fr. Mr. Bruderschaft. Dresden, 1820.
4. The Constitutions of the Freemasons, containing the History, Charges, Regulations, &c., by James Anderson. London, 1723.
5. The Antiquities of Freemasonry, &c., from the Creation of the World to the Dedication of King Solomon's Temple, by Geo. Oliver. London, 1823.
6. The History of Freemasonry and Mas. Digest, by Br. J. W. S. Mitchell. Marietta, 1859.
7. De l'Origine de la Franche Maçonnerie, ouvrage posthume de Thomas Payne, trad. par M. Bonneville, (Heliopolis.) Paris, 1812. See also "Heldmann, Die 3 ältesten geschichtlichen Denkmale der tentschen, F. M. Bruderschaft. Aaran, 1819," who contradicts this hypothesis, as well as those of Nicolai and Bode.
8. D'Anse de Villoison, Epistolae vinarienses. (Zurich, 1783.)
9. Andr. Mich. Ramsay, "Discours d'un G. M. dans la Gr. Loge assemblée solennement à Paris, en 1740;" first pub. in the "Almanach des Cocus, à Constantinople, 1741. Recherches sur les Initiations Anc. et Mod. par l'Abbé R * * *, (Robins) Amsterdam et Paris, 1779. L'Etoile flamboyante, par le Baron de Tschoudy. Frankfort, 1766, &c., &c.
10. B. Picart. Histoire des Cultes et Cérémonies religienx. Tome X.
11. Die Freimaurerei in ihrer Wahren Bedentung. Berlin, 1855.
12. Geschichte der Freimaurerei in England, Irland und Schottland. Leipzig, 1847. Geschichte der Freimaurerei in Frankreich, ans ächten Urkunden dargestellt. Darmstadt, 1852.
13. The History of Freemasonry with an Account of the Grand Lodge of Scotland, &c., by Will. Alex. Laurie. Edinburgh, 1804.
14. Die deutschen Bruderschaften der Mittelalters, von J. Winzer. Giessen, 1859 Geschichte der Freimaurerei, von J. G. Findel. Leipzig. 1861. Kurzgefasste Allgemeingeschichte der Freimaurerei, von W. Keller. Giessen, 1860.

MASONIC JEWELS SAVED.

THE following letter explains itself, and the occasion of it, so fully, that we need not add anything to it, for the information of the reader; and it is perhaps needless to say, that the Jewels will be restored to the Brethren at Newbern at the earliest opportunity practicable:—

BOSTON, AUG. 8, 1862.

CHAS. W. MOORE, *G. Sec. of the Grand Lodge of Mass.*

Dear Sir and Brother—You will please receive herewith, eight silver Jewels, the property of St. John's Lodge, of Newbern, N. Carolina, which you will please deposit in the Archives of the Grand Lodge, for safe keeping, until an opportunity shall offer to return them to the rightful Masonic owners.

They were obtained from a soldier, who probably obtained them from a negro, as, when the Masonic Hall was desecrated, the negroes carried away many valuables. Captain, now Lt. Col., Andrew Elwell, of the 23d Regiment, a good Mason, and brave and gallant soldier, hearing by chance, that some Masonic Jewels had been seen in the hands of a soldier, one of his own company, caused *strict search* to be made, and finally *found the Jewels*, of which he well knows the use. He now desires me to place them in the Archives of the Grand Lodge of Massachusetts, for safe keeping, so that when peace may again spread her pleasant wings, the grateful duty may remain to us to restore, to whom they belong, "these Jewels," emblems of our Masonic Brotherhood—and I earnestly hope the time may soon come, when they shall remind our misguided Brethren, that WE, as Masons, have not, neither will we ever forget our common Brotherhood.

Fraternally, WM. PARKMAN.

From Capt. Andrew Elwell, of 23d Regt. Mass., a resident of Gloucester, now at Newbern, N. C., where the Lodge Room is now occupied as a barrack.

R. W. CHAS. B. SMITH, P. G. S.

THIS respected Brother died at Portland the last month. His funeral was largely attended, say the Portland papers, by the fraternity at that place, under the direction of Atlantic Lodge, of which he was a member. "The Portland Commandery of Knights Templars, nearly one hundred in number, performed escort duty, led by the Band of the 17th Regiment, U. S. A. The W. Master, Bro. Rufus Stanley, gave a sketch of the deceased. He had joined the Oriental Lodge in Bridgton, more than fifty years ago, was Master of that Lodge for a few years—removed to Portland, became a member of Ancient Landmark Lodge, Mount Vernon Chapter, and Maine Commandery, in all of which he has held chief offices. He was the first G. Commander of the first G. Commandery of Maine, and held the office of G. Sec. of the Grand Lodge of Maine, from which he retired in feeble health in 1855. For several years he held the offices of Town Clerk, Treasurer and Collector, before Portland was a city, resigning his office because of ill health. In all his official duties he secured confidence, and in all relations of life, he was genial and greatly esteemed. His life illustrated the law of kindness, and his end was peace.

At the house the services were by Rev. Dr. Chickering, Bro. Caleb Fuller, of the M. E. Church, one of the Grand Chaplains, assisting.

Ten carriages filled with relatives and friends followed the hearse to the Cemetery, where the burial service was read by the Grand Master, M. W. Josiah H. Drummond, closing with prayer by Rev. C. Pearl, Senior Grand Chaplain, and Pleyels Hymn sung by a choir composed of members, aided by the Band. A large crowd attended the procession, and were deeply interested in the services.

MASONRY IN ITALY.

Letter of the Grand Master Cordova.

The Grand Orient of Italy to the Grand Orient of France.

LIBERTY, EQUALITY, JUSTICE!

M. W. Grand Master! Masonry, even if persecuted and suppressed by weak governments, could never be entirely eradicated from the fruitful (energique) soil of Italy. Some years ago it even revived so far as to reorganize and to create for itself a central body, and I have now the pleasure to inform you that it has definitely constituted its Grand Orient at Turin, and that, in a constituting assembly of the representatives of the Lodges of the peninsula and in Africa, working under its jurisdiction, held on the 1st of March 1862, I have been elected Grand Master of the Order.

Italian Masonry has not forgotten the protection extended to it by the Grand Orient of France, when troubled times broke in upon it, nor the beneficent hospitality with which several of our scattered and banished Brethren were received by it. The cords of Brotherly love thrown around us, in the days of tribulation, will be drawn still closer, in the days of happiness and liberty.

The grand Orient of Italy, after having constituted itself free and independent, the centre of the moral union in Italy, will never cease to consider the Grand Orient of France, the illustrious centre of the Latin races, (a happy Freemasonry that is not even above the distinction of races.)

The triumph of the principle of nationalities is more to Masonry than a matter of justice; it is the first step towards that political confederacy, which is destined some time to unite all the great families of European Society, the mighty group of the universal fraternity, which has ever been one of the most sublime ideals of Masonry. (!?)

I hope, that the Grand Orient of France will recognize the Grand Orient of Italy, and that it will secure the recognition of the same by its subordinate Lodges, by becoming the expounder of its sentiments as they are expressed in this writing.

United in the realization of one idea, they will have it in their power to direct the work of the Lodges towards the same end of improvement and progress, to begin, with the help of the Great Architect of the universe, an epoch of happiness and brotherly love for both nations.

With this conviction I would beg to request you to receive in my name and in the name of Italian Masonry, the expression of regard and fraternal love towards yourself and all the members of the Grand Orient, with which I am

The Grand Master of Italian Masonry, CORDOVA.

" *Orient Turin, March* 12, 1862."

DEATH OF WM. H. MILNOR, M. D.

WE deeply regret to learn, as we do from the N. Y. Saturday Courier, that this estimable and distinguished Brother died at Savage Station, Va., where he was serving as Surgeon of the 22d regt. Mass. Volunteers, on the 25th July last. The Courier says—

Our deceased friend and M. W. Brother was born in Philadelphia, April 25th, 1807, his father being the revered and respected Rev. Dr. James Milnor, late Rector of St. George's Church in this city, and who at an earlier period of his life was for eight years Grand Master of Masons in Pennsylvania.

Our Brother received his education at Columbia College in this city, and subsequently took his degree as M. D. in the old College of Physicians in Barclay street, and for several years afterwards practiced in this city.

He was initiated into Masonry in the Lodge of Strict Observance, No. 94, on the 18th June, 1846, Crafted on the 2d and raised on the 16th of the succeeding month.

In June, 1849, our Brother was elected Deputy Grand Master of the Grand Lodge of New York, and in June, 1850, succeeded to the Grand Mastership, to which elevated station, he was unanimously re-elected; but in consequence of the critical state of his wife's health demanding a change of climate, was compelled to decline serving.

On the 7th July, 1847, Brother Milnor was exalted in Phœnix R. Arch Chapter, No. 2, in New York.

In 1853 he received the degrees of Royal and Select Master in Adelphic Council, No. 7.

About the period last named he received the Chivalric degrees in Palestine Commandery, No. 18.

In the Ancient and Accepted Rite, our friend traversed the mysterious paths in 1850; was ever true and loyal to the legitimate rulers of Ineffable Masonry in the Northern Jurisdiction; and at the reorganization of Cosmopolitan Sov. Consistory, in this city, in May last,—was appointed 2d Lieut. Commander. His untimely death, has doubtless alone prevented his ultimately arriving at the 33d and last degree.

* * * * * * * * *

But he is gone! The places which once knew the attached son, the devoted husband and father, the reliable friend, the genial gentleman, shall know him no more for ever! He has, we concienciously believe,

——'sustained and soothed
By an unfaltering trust, approach'd the grave
Like one who wrap't the drapery of his couch
About him, and lay down to pleasant dreams.'

In the death of William Henry Milnor, the Grand Lodge of New York has to deplore the loss of one of its most consistent and reliable members; the Grand Lodge of New Jersey of its Representative; and the Craft at large of a Brother who, when he put on his Apron, forgot not it was emblematic of a lesson taught by God himself. 'And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them that they make them fringes on the borders of their garments throughout their generations, and that they put upon the fringes of the borders, a riband of blue. And it shall be with you for a fringe, that you may look upon it and remember all the commandments of the Lord and to do them.' "

Such a man and such a Mason, was Wm. Hnery Milnor. Peace to his ashes.

OUR OWN DEAD.

[From the "Trowel'," Springfield, Illinois.]

CAPT. FRANK K. HULBARD.

The subject of this sketch was born at Orwell, N. Y., Aug. 7, 1823; making him nearly thirtynine years of age at the time of his death. From the age of eight years, he lived mostly in Ohio, where he was educated until he came to Illinois. From Franklin, where he was in a bank, he removed to Columbus, and was there in the business of banking six or seven years. After spending a short period in Washington City, our Brother followed the banking business about three years in the city of New York, and thenceforward at Morris, Grundy county, until the breaking out of the present war.

Sept. 3, 1851, Miss C. E Cleveland, of Worthington, Ohio, united with him in marriage. Of their three children, two survive, and are with their mother in Worthington.

Soon after the commencement of the present war, with true knightly zeal, he stepped forward, soon raised a company, was elected Captain, and assigned to Colonel Mulligan's Regiment, and rendered important service at Lexington, Mo., where he and his men suffered terribly before their surrender. After being exchanged, he at once resolved to raise another company, and at the time of his death (May 5th,) was engaged in guarding prisoners at Camp Douglas.

The circumstances attending his death are singular and touching. Being sick with diptheria, about five o'clock in the morning he left his room in the hotel where he was stopping in Chicago, went to the clerk and told him he was dying. A physician was instantly called, who placed him in a warm bath, and stepped to the office and sent up a boy to dress him. Upon entering the bath room, life was extinct. The body was sent under military escort to Ohio, for burial.

JOHN F. LIGHTCAP.

A modest, unpretending man was John F. Lightcap, but he was every inch a Mason—a man—one of Nature's noblemen. When the necessity came for men, he asked no question about preferment or place, but stepped into the ranks, and did good service in Company G, Seventeenth Regiment, Col. Ross, until he was killed by a musket ball, on the bloody field of Shiloh. Being told that he must die, and asked if he had any request, he replied, "Yes, save the flag." These were his last words. All patriots have the same ideas in the hour of death. The dying statesman left as a legacy to his sons the following words:—"Tell them to support the Constituton of the United States." The flag represents that Constitution, and the sentiment of the dying soldier was the same as that of the statesman. We presume that he was born and educated in Ohio. At his death he was thirty years of age.

THE TRUE SPIRIT OF MASONRY.

There is no truer Mason in the country than our Brother the Grand Secretary of Missouri. Blessed with a warm, genial heart, and willing hands, he is never more happy than when in the discharge of his duty as a good Mason. For a year or two past he has resided at Springfield, (Mo.), and in his official report at the late meeting of his Grand Lodge, he gives the following brief account of his experience there:—

It is known to the members of the Grand Lodge that the section of the country in which I reside has been visited during the past year with the horrors of civil war, and, as may be readily conjectured, many Masons were found in the ranks of the contending armies. It was my misfortune to witness some of the sufferings occasioned by this unnatural strife: and I thank God that it was in my power to do some little good for my wounded and suffering Brethren; and while I regret to state that many claiming to be Masons, hailing from this and other jurisdictions, failed in their duty as such, I found others who clearly comprehended their position and acted accordingly. Of these Brethren, I take pleasure in mentioning the names of Col. Wyman, Capt. Blanchard, and Lieut. Williams, of the 13th Illinois; and Lieut. Buck, of the 36th Illinois; also Col. Mills, of the 24th Missouri, formerly of Hampden Lodge, Springfield, Massachusetts. These Brethren, while they discharged their duties as soldiers, never forgot their convenants as Masons. Many of my Brethren have good reason to be thankfull to them for protection in person and in property. May they be gratefully remembered by the fraternity.

THE BALLOT.

"The Trowel," for July, (published at Springfield, Ill.,) has a very capital and sound article on the subject of the Ballot. We had supposed that this matter, than which there are few questions in Masonry of more importance, was well understood by all reading Masons in all parts of the country. If it be not so, then we recommend the article of our Brother Reynolds to such as may need its instructions.

Our Brother concludes his excellent article as follows:—

"These views, and the laws of our Grand Lodge, may seem severe and exacting to our Brethren abroad. We have been accused of making Masons too fast. The Grand Lodge has put on every restraint in its power. The good resulting from it is everywhere visible. No intelligent, well-posted Master in this jurisdiction, would tolerate the idea of conferring a degree upon a candidate in any stage, if serious objection should be made. The Grand Lodge of Illinois, acting upon the experience of the past, has determined to occupy no mean or radical position, but one highly conservative and safe.

"How long she may occupy it, with so many *professed* Masons striving to spread confusion, and create distrust—with so many *boasting of their power*, and almost openly boasting of their determination to overthrow and destroy the glorious usages and safe rules which have raised her to her present proud position, the Almighty alone knoweth. *Treason* has often succeeded; it may succeed again."

REMARKS OF R. W. JOHN H. SHEPPARD,

AT THE CELEBRATION AT PORTLAND, ME, JUNE 24, 1862.

M. W. Grand Master—We have come to visit you in response to your kind invitation, on this anniversary so dear to the fraternity for hundreds of years, and bringing to ourselves and to you the reminiscences of Ancient Craft Masonry which runs back to scenes in the Holy Land, and to the honored name of that patron St. John, to whom we consecrate this festival. We have come as the Grand Lodge of Massachusetts, from which, one hundred years ago, you received your charter; and we have come from your parent Commonwealth, of which you were once an integral part, until you became a free and independent State, and now rivaling her in commerce and all the arts of life, and more especially in loyalty to the Union in this day of National calamity and most unholy rebellion.

But we come not alone to greet you with All-hail on this Jubilee of Portland Lodge. You behold us accompanied with an escort of Knights Templar, the representatives of those who fought for the rescue of the Holy Sepulchre in the Crusades of such thrilling memory—Crusades which regenerated Europe from the slumber of the Dark Ages.

A centennial celebration like this carries us back to past times and our own early history. Among the visions of other days, we are reminded of that epoch in American Freemasonry, July 30, 1733, when the Grand Lodge of Massachusetts—the earliest institution of the Craft known on this continent, was chartered under the hand and seal of Lord Montacute, Grand Master of Masons in England. The warrant was sent to Henry Price, a merchant of Boston, whom our R. W. Br. Moore happily describes as the "fine old English gentleman"—the Father of Masonry in America. By this warrant he was appointed Provincial G. M. for New England, and the next year he was clothed with larger powers extending over North America. On the 24th of June, 1734, the first Lodge in Pennsylvania was chartered, over which the celebrated Dr. Franklin was empowered as M., and the same day a warrant was issued to the "Lodge of Holy St. John" at Portsmouth, N. H. It was followed by another on the 27th of December following, to the "First Lodge" in South Carolina, at Charleston. According to Mills' Statistics of South Carolina, in 1826 there were fourteen Lodges, 1500 Brethren and annual charities of $1500 in that city. I will not burden you with a detail of charters which our Grand Lodge issued to other States.

These facts are interesting, at this time, and worthy of remembrance. We are reminded, too, of the long and prosperous existence of your Fraternity,—"Portland Lodge," chartered March 20, 1762, a hundred years ago; of "Warren Lodge," Machias, Sept. 4 1778; and "Lincoln Lodge," Wiscasset, June the 1st, 1792, each of which is now venerable and ancient. You are aware that your Lodge was originally called Falmouth, and afterwards altered to Portland. The first name applied to your locality before it was set off and incorporated as the town of *Portland*, July 4, 1786; a name which excites in every American a train of sorrowful and indignant feelings. For it was here, in the Revolutionary war, that a petty officer in the British navy, Henry Mowatt, with a squadron of four armed vessels, on the 18th day of October, 1755, entered your harbor, laid his ships abreast of the town, and for nearly nine hours discharged their broadsides of bombs, balls and grape-shot upon the defenceless place, and laid nearly all the settlement in ashes! The particulars of this unparalleled atrocity, so contrary to the laws of war among civilized nations, as described by our late Mayor, the Hon. William Willis, in his History of Portland, makes the reader shudder at the idea of such cruelty in one born in a Christian land—a land of so many glorious memories. England felt the shame of this black spot in her history, and pretended to disavow the authority; yet she let the perpetrator go to his grave unhung.

But Falmouth rose like a Phœnix from her ashes; and Portland looms up as one of the most beautiful cities on the Atlantic shore. Situated upon and between two hills, from whose summits the white brow of Mt. Washington may be seen in the west, and the boundless arc of sky and ocean in the east—almost entirely an island—with a deep harbor which the *Great Eastern* ought to have visited before all other ports in America, if the managers had not been recreant to their promise—with handsome houses and gardens, wide streets and avenues under shady trees—and with a promenade and ride or *corso*, as the Italians call it, running six miles around the city and along the margin of waters, Portland is justly the delight of strangers, who come from a sultry region to enhale the sea breezes of the North. And why when so many gallant Sir Knights are present, why shall I not speak of the proverbial beauty of your ladies?

No city in the United States has surpassed Portland in enterprize. It has already doubled your wealth and resources, and greatly increased your population. The Grand Trunk Railroad, which owes so much to the influence and liberality of your merchants and citizens, reaching from your shores, along mountains, valleys and winding streams, to the great river St. Lawrence, and then through the gigantic tunnel-bridge to Montreal—a more majestic wonder than its English prototype at Menai Straits—standing as a monument of the public spirit and moral courage of Portland. From such an enterprise your city is already reaping a reward; for with her right arm she stretches her trade into the very heart of one of England's richest provinces: and with her left, through British Steamers, culls the commerce of England herself from her own island home.

I feel proud of Maine, where the larger part of my life was spent, and I admire her noble stand and loyalty to the Union, in this unhappy civil war.

When Washington, in his Farewell Address, uttered these words:—"Frown indignantly upon the first dawning of any attempt to alienate any portion of our country from the rest," who could dream, that two generations were hardly passed, before we were put upon a trial. Two years ago this was the happy land, prosperous and exalted in privileges beyond any nation on earth. A change has come over us. Who could believe that the meteor flag of rebellion would so soon be seen, flying over seven States, led away and seduced by a conspiracy of evil spirits like Catiline, Cethegus, Lentulus, and thus have fallen from glory? But that memorable day, April the 12th, 1861, when the first gun was fired at Sumter, seemed like a sudden thunder stroke in the heavens; it shook the great heart of the nation; then did the rising people of the North and West "frown indignantly;" while the echo of that gun was passing from mountain to mountain, from the White Hills of New Hampshire to the Sierra Nevada of California, more than 600,000 volunteers stepped forward, and hundreds of millions of treasure were proffered in defence of the Republic. Honor to Maine for her noble stand in loyalty to the Union. Like Massachusetts she has sent forth the flower of her youth, and the strength of her manhood in this sacred cause, and spared not her treasures. The meteor flag of rebellion already quails before that starry banner which before has led to victory in two wars.

The ancient Romans had an old adage commemorated by one of their poets.

> " Dum domus Italiæ Capitoli immobile saxum
> Accolet, imperiuinque pater Romanus habebit:"

Freely translated, " *While the Sons of Liberty shall retain our Capitol, the Union shall remain indissoluble.*"

Can any one doubt that these remarks are seasonable and in their place, at such an assembly of Masons, and on a festival like this? I trust not. True, the dogmas of politics and the doctrines of religion are not allowed as matters of discussion in the Lodges. But here we stand on no such neutral ground. Loyalty to our country and obedience to her laws, are among the first principles of Freemasonry. The union of these States, is dear to us as the apple of the eye. It shall not, it must not be touched by rebellion; for the smallest mote of treason which afflicts it draws a tear, while we " frown indignantly" at the culprit.

M. W. Grand Master, I congratulate you upon the flourishing condition of Freemasonry in your State. You now number 111 Lodges under the jurisdiction of the Grand Lodge of Maine, which I had the honor of addressing June 24, 1820, after its organization under its first Grand Master, first Gov., Wm. King. Again, June 24, 1844, I addressed your Grand Lodge on the revival of Masonry, after the political persecution, which aimed at the extinction of the Order, had become powerless. Our Lodges in that trying time generally stood firm to their principles, although here and there, a feeble Brother fainted by the way and went no more with us, and a very few proved recreant and joined the adversary. But let bygones be bygones.

With pleasure would I refer to honored names among you; many of whom have gone to their last, and we trust, happy home; but the time forbids.

Allow me before I sit down, to offer my humble testimony in behalf of Freemasonry. An experience of fifty years will excuse my egotism in speaking of myself. Of all human institutions, Freemasonry is the wisest and best. Its motive is benevolence, its endeavor to make good citizens and faithful subjects of government. It supplies one of the great wants of our nature, for we all need friends and sympathy. It is composed of men of all ranks, denominations and parties, and we meet on equality. In England it has a softening influence on the pride of Aristocracy; in America it checks the levelling tendency of Democracy. I have studied its history, and the proof is irrefragable that it has come down to us from a very remote antiquity. I regard it as, in some degree, a religious institution, for it leads to the threshold of Christianity, by teaching a reverence for our Creator and His holy name and word—the immortality of the soul, and that those who by faith, are good men and true, will be happy in the world to come. Some of the best and greatest men who ever lived, have not disdained to wear the white apron, the emblem of innocence and purity. It is a conservative institution, and the only one on earth, where all meet on the level and practically recognize one common Brotherhood.

PHYSICAL DEFORMITY.

R. W. Brother O'Sullivan, G. Sec. of the Grand Lodge of Missouri, in his annual Report on Foreign Correspondence, has the following just and conservative notice of a matter of some interest, contained in the report of the committee of correspondence of the Grand Lodge of Connecticut:—

> Bro. Storer, Grand Secretary, presented the Report on Foreign Correspondence. Alluding to our notice of his position, in report of 1860, relative to making Masons of men physically disqualified from " learning or teaching the art," our Bro. says: " That in the jurisdiction of Connecticut, where the Grand Lodge had enacted or adopted no law or regulation on the subject, it was deemed perfectly *legal* to confer the degrees [meaning the Blue Lodge degrees of course,] upon any man of good character, who should receive a clear ballot, without regard to ' external appendages.' This is called ' strange doctrine,' and sundry ' musty old charges' are brought forward to confute it."

It would appear by the foregoing that these " musty old charges," if known, are not recognized as authority by the Grand Lodge of Connecticut, and are, therefore, no landmarks in that jurisdiction. This your Committee will again call " strange," as he has for many years labored under the delusion that they were obligatory in all Grand Lodge jurisdictions, and in this delusion he has been confirmed by such Masonic writers as Oliver, Moore, Mackey and others.

If these six " old charges of the Free and Accepted Masons" are of no force, except when formally adopted by Grand Lodges, why is it that they have been so frequently quoted as containing within themselves certain great principles or landmarks which are, and have been, considered fundamental in their character, and which may not lawfully be set aside or violated by any Grand Lodge or Assembly of Masons?

That your Committee have long entertained this opinion it is scarce necessary for him to say, and he confesses to a feeling of disappointment that one so well versed in the landmarks, laws and regulations of the Order should so utterly ignore their validity. Your Committee deny that our Grand Lodge may violate them because of their never being formally adopted as a part of its legal code. We dissent from the position of our Brother, that any man of good character, who should receive a clear ballot, may legally receive the degrees, without his having the usual complement of legs or arms." We believe that if the candidate have no maim or defect in his body that may render him incapable of learning the art—of learning physically as well as intellectually—of learning and teaching in the peculiar manner in which we learn and teach, then may he be made a Mason. We would not deny the privileges of the Order to a man partially blind—we would to one wholly so. We would not prevent a man partially deaf from admission among us—we would one entirely so. And most certainly we would not countenance the making of a Mason of a man deprived of legs or arms, because by countenancing such making we would be violating a landmark which we believe to be equally binding on Br. Storer as on ourself. We readily acknowledge the necessity of the heart being prepared to receive the moral lessons taught in Masonry; and we have little respect for the Mason who is only so in name; but unless we have labored under a delusion for many years, we have thought that no Lodge would *dare* so far violate what we have belived to be a landmark, as to make a Mason of a man without the usual complement of legs or arms.

SEASONABLE WORDS.

THE following is the beautiful and appropriate conclusion of the excellent Report on Correspondence, by our talented and warm-hearted Brother O'Sullivan, of the Grand Lodge of Missouri :—

We mourn for the unhappy condition of the Country and the amount of human suffering we have witnessed ; and imagination carries us to the many happy homes of our fellow citizens, and we see with the "mind's eye" widows mourning for the loss of their beloved companions; mothers and fathers, as the seats around the domestic hearth are vacant, lamenting for their young men, the light and life of their declining age: orphans, from tender infancy to unprotected youth, suddenly thrust upon the cold charities of an unfriendly world. The thousands of maimed and emaciated, which are scattered through the land, with constitutions broken, and with no means for future support, fill our soul with agony, and we are ready to exclaim in bitterness of heart—"My God, my God, why hast thou forsaken us?" Why is it, that in this age of the world's history, such fearful calamity should have fallen upon us?

Are our pretensions to superior civilization, and to a higher morality, but a myth or the effects of an overweening self-esteem? Are we not now presented to the nations of the world in our naked deformity? and will they not revile us for assumption of superiority in all that constitutes true greatness, when they see how little we had to sustain such pretensions? It is good at times for nations to meet with reverses, if the lesson which adversity teaches is read aright. And if we can only comprehend the hard lesson we are being taught, it may result in good. If we will, with a chastened spirit, acknowledge our manifold transgressions, and determine to live more in accordance with the teachings of the Great Light; if we will so far subdue our passions as to bear and forbear with each other, then will it appear that the troubles now upon us have been sent by a wise and merciful parent for our good. If we, as Masons, exercised in their fullest extent those great lessons of prudence, justice and charity, which have so frequently been taught us, much of the worst features of the present unhappy contest, now waging by members of the same great family, might never have appeared. But, alas, for poor humanity, Masons, in too many instances, have forgotten those lessons, and, by their acts, clearly prove that they entered the Order for far different purposes. Their hearts were never prepared to receive the lessons of Freemasonry; they never learned to subdue their passions; and their Masonic lives have been one continual lie. Is it too much to ask of our Brethren everywhere to labor faithfully and patiently to subdue strife and contention, to be ever found on the side of law and Order, and to extend to the Brethren, who, erring, may desire to return to their homes and live in peace, that charity which, next to a belief and trust in God, is the brightest jewel of our Order.

A LITTLE BIT OF PRIVATE HISTORY EXPLAINED.

[From the New York Saturday Evening Courier.]

THROUGH the politeness of some kind friend, we find on our table the Annual Statement of the gentlemen doing business in Boston, under the firm of E. A. Raymond & Co., and though they seem to have a branch in this city, it does not appear to us that their transactions, speculative as they are, or were, have left a large balance to the credit side of their ledger; probably owing to their trading on borrowed capital.

A considerable portion of their business seems to have been 'of a private character,' and one of their unfortunate transactions of that nature, we should not disturb, were it not, that there are others interested in a little arrangement, which, from causes patent no doubt to those attempted to be victimized, utterly failed.

On the 2d of April last, (the day after April fool's day,) it appears there was 'a special communication' of the firm at Boston, at which five of the partners were present, and two of their agents.

At this meeting the pamphlet aforesaid states—"The business transacted was wholly of a *private* character.'

As they did not inform those for whose benefit, they published their Annual Statement, what the business was, we do so, even if in doing it, we prove the truth of the old saw, 'that drowning men catch at straws.'

It appears then from this *private record*, that this business wholly of a *private character*, was as follows :—

'The following Preamble and decree were unanimously adopted—

Whereas, It has been unofficialy made known to us, that the Body, over which our Ill. Bro. E. B. Hays presides, is disposed to unite with this Body in *one enlarged Supreme Council*, and

Whereas, This Body is disposed to adopt any legal measures for the promotion of peace and harmony in the A. and A. Rite,

Decreed, That the M. P. E. A. Raymond Esq., Ill. Lucius R. Paige, D. D., and Ill. Geo. M. Randall, D. D., be a Committee, with power to confer with a similar Committee to be appointed by the Body over which our said Ill. Bro. Hays presides, and to arrange, if practicable, such a Union of the two bodies, upon a just and honorable basis and to report such a basis, if arranged, for the final action of this body.

Having informed our readers of the exact nature of this *private* business, we will only add that its concoctor and promoter, Bro. Charles S. Westcott, their *special* agent in New York, delivered the same, and to the best of his ability endeavored to consummate the marriage.

Bro Westcott, however, appears not to have been successful as a *negociator* in his efforts to save his friends and patrons from dissolution by the contemplated *union*, and as one of our best poets has well said.

'Hell hath no fury like a woman scorned,'

he thus endeavored to avenge himself on his intended victims, in his report to his principals, to be found on a subsequent page, under date New York, May 17th 1862 :—

"It is my unpleasant duty to report that a few individuals have endeavored to disturb the peace and harmony of this part of the jurisdiction, by an attempt to established a Body purporting to be a continuation of an illegal and unrecognized Council, which the notorious Joseph Cerneau attempted to establish here many years ago. As these are *mostly obscure* and unknown to the Masonic fraternity, and have no authority whatever to give *color of legality* to their organization, other than that derived from the possession of some old documents formerly belonging to Cerneau and his abettors, there is no probability of their doing much injury to our Order. I deem them worthy of no more than this passing notice from me, and of none from the Supreme Council.'

Being entirely disinterested and having no connection with either of the bodies named, but more especially with the Boston firm aforesaid, we leave the beautiful nut, thus placed before our readers, to be cracked by all interested, especially by those who took a ride over to Brooklyn, at the expense of a green back V in 'Westcott's Express,' and who can, from the above *expose*, learn something of the rottenness of the concern which so grossly deceived them, and who were *spurned* by individuals whom their Magog, after his failure to seduce, term 'mostly obscure' and without color of legality. That's what's the matter.

MASONRY AND THE WAR.

We make the following extract from the Annual Address of the Grand Commander of the Grand Encampment of Kentucky, delivered before that body at Lexington, on the 12th June last:—

'It is to be lamented that our jurisdiction has, during the past year, been the scene of fratricidal war, and witnessed the shedding of fraternal blood. A Mason upon entering the threshold of our institution is charged "To be a quiet and peaceful citizen, true to his government, and just to his country; not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which he lives;" and these precepts have been strongly enjoined upon us by our last Grand Lodge. As Past Masters, also, we have agreed "to be peaceable citizens, and cheerfully conform to the laws of the country in which we reside;" and have promised: "Not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the Supreme Legislature." These charges and promises plainly show the duty of every individual Mason and Sir Knight, and the faithfulness with which they should perform it; but, Sir Knights, while you pursue the path of duty with courage undaunted, you should never forget that God-like attribute, *mercy*. When we see our once peaceable, happy, and prosperous country filled with the turmoil, strife, and desolation of a civil war, we can do no less than admonish you of the duties you owe to each other. Remember that "indiscretion in others should not destroy humanity in us." Our duty is to protect the innocent, assist the destitute, relieve the distressed, to bind up the wounds of the afflicted, and to inculcate the sublime principles of charity and hospitality. Let our influence be exerted to a proper and just solution of the difficulties around us, and a speedy restoration of the peace, prosperity, and confidence we have heretofore enjoyed.'

ARTICLES OF THE GRAND LODGES OF GERMANY.

A correspondent in the London Freemasons' Magazine says—"It is very interesting to compare the articles or constitutions of the various Grand Lodges, and as a contribution towards that end I send the following, cut from a Masonic periodical now discontinued."

"Some of the articles of the Grand National Lodge of the Freemasons of Germany, may be cited in an abridged form. They are eleven in number, but the first five are common, more or less, to every Lodge. The sixth declares that the most excellent duties of a Mason are as follows:—'A tender love towards all mankind, especially towards a Brother, even be he the remotest stranger; a spotless and honest behavior; a determined warfare against the enemies of virtue; the conscientious endeavor to build up a spiritual Solomon's temple, through the times three; and, the unreserved maintenance of the asserts—Unity is surest tie of the Order, and its throne is built laws, customs, and usages of the Order, for ever. The seventh on uprightness. A Mason's word and assertion must be held more than holy among us, and hitherto they never have been broken. Hence a Mason's word and promise is prized more highly, if that be possible, than the word and promise of an honest man.' The eighth article ought to be assuring to all rulers:—'When a Mason is aware that the evil intentions are harbored towards authorities, it is his duty, as soon as he has proof of the same, to advertise it to the Master of his Lodge, who will acquaint the Grand Master of the country with all the facts, so that he may communicate with the government of the country.' We should highly object to this article, were we not assured 'that a Mason's prudence is equal to his patriotism and honor.' The ninth article, again, would place the power of doing great political and domestic mischief in the hands of all but a prudent and honest man—'When the Brother cannot communicate with the Grand Master of his Lodge, he must communicate directly with the government, and afterwards inform his Grand Master by words or in writing what he has done.' The tenth article prescribes; 'That Master, Brethren, and Apprentices when they have the opportunity of being alone with their Masters and Brethren, must always occupy themselves with the work brought before them, and so become acquainted with it; it is thus imposed upon them to be prudent and never taken by surprise.' The spirit of the eleventh article is, that an apprentice ought to be well instructed before he takes upon himself to meddle in high matters. We come now to The Grand Lodge 'Royal York,' whose first and highest aim is declared to be to quicken, to nourish and to extend, remote from all political and confessional tendencies, according to fundamental rules of Christianity, and through the means of Masonry, pure religion, noble and high sentiments, internal rectitude, patriotism, veneration, obedience and love, towards rulers, confidence, brotherly love, and every other virtue. The maintenance and spread of Freemasonry is its second object. The Saxony Lodges bind themselves to labor, through common endeavor, for the good of Freemasonry Hence they make themselves independent of the one-sidedness of systems, as well of all influence of foreign Lodges; put forward, as the guide of Freemasonry, useful truths and regulations, for common acceptation, and advocate one Lodge policy, and one Grand Lodge. The league ordains, by statutes, the greatest possible freedom of opinion, as well to individual Brothers as to individual Lodges. Entire Freemasonry, in the Saxon league, is limited to three degrees of the Craft, Apprentices, Fellows, and Masters. It recognizes no higher degrees as essential or necessary; but it permits them. According to original agreement of the Grand Mother Lodge of the Freemasons 'of the Sun,' the active principle is made to depend on the confidence of Brothers in one another; but the laws determine the rights of individual members. as well as those of the whole society. The Grand Lodge, in order to carry out its beneficent objects, requires certain means, but care is taken against favoritism and profane use of the means. The Masonic League of 'Concord' recognizes as an irrevocable principle, 'the laboring for the elevation of its members, and the happiness of all mankind, remote from every political or confessional tendency, and according to the principles of Christianity, and particularly of Christian morals.' Such are the principles and aims of the German Grand Lodges differing now and then in the latter, but according in spirit and intention and embodying nothing, certainly, which a Mason should hesitate to acknowledge, or which a government should fear to find as the spring of action of any section of its subjects. We are not here making ourselves the apologists of continental Brethren, they are strong enough and sagacious enough to take their own part; but the same time it is well that English Brethren should be aware of their aims and principles."

CORRESPONDENCE.

Pepperell, July 21st, 1862.

Br. C. W. Moore,—At a regular meeting of St. Paul's Lodge, held at Mason's Hall, in Groton, June 9, 1862, the following vote was passed, viz.:—

Voted, To celebrate St. John's Day, on Mount Lebanon Hill, in Pepperell, and to extend the invitation to Caleb Butler Lodge, of South Groton.

The two Lodges met at my house, at 10 o'clock, A. M., and rode to the Hill, passing round and through the beautiful grove. We did no appear in our Regalia. Each Brother furnished his own edibles. After gazing an hour or two on the extensive scenery, and holding sweet converse, we were called to order by the Marshall, Brother H. P. Ross. The W. Master, Edmund D. Bancroft, proposed that "Old Hundred" should be sung, and the Hill and Grove resounded with melody. The Rev. Brother Start, of South Groton, offered a prayer of great beauty. After our repast was over the W. Master made a very pertinent speech, which was listened to with great attention. I was then called upon to say a few words I reminded them that we had assembled to recall to mind the Nativity of that man who was sent by the Almighty Architect, nearly two thousand years ago, "to prepare the way, and make straight the paths," for the coming of our Saviour, Jesus Christ. In celebrating his Nativity, we should never forget to imitate his virtues, and practice, as he practiced, a steady observance of the laws of Heaven. I bid them welcome to gaze on the vast sweep of the horizon—the panorama of mountains—to the place where repose the ashes of the first Grand Master on the Continent of America, the M. W. Henry Price, of Townsend, three miles from where we were!—to the tomb of Col. William Prescott, the hero of Bunker Hill—to the boulders in our fields, and reminded them, that they were left there thousands of years ago by icebergs, when the ocean rolled over our Continent—to a town where the deeds of brave men are recalled to mind and honored, and the loss of brave men mourned. The place where resides our venerable Brother and Past Master, Dr. John Walton, who is in his ninetysecond year; he tells us of other generations, and had the day been clear, he would have been with us. He is the only Mason living who witnessed the Consecration of St. Paul's Lodge, in 1787! Long life to our venerable Brother—a happy death, and a blessed immortality! I reminded them, that we lived in an age big with great events; that we had important parts to act as Brother Masons—to God, to humanity, to our country. I pointed to them the "Stars and Stripes," that waved over our tent, and reminded them that the blood of immortal Warren, and the back-woodsmen of New England, was poured out on Bunker's heights, June 17, 1775, that our flag might wave over the land of the free, from the boundaries of Canada to the Gulf of Mexico, and from the Atlantic to the surging billows of the great Pacific ocean! As a ligament of five hundred thousand of our holy Order in the United States, I hoped that some one of our Order would be empowered by the Almighty Artificer to say to the troubled waves of our country—"Peace, be still"—as that voice spoke to the raging billows on the Sea of Gallilee, nearly two thousand years ago! I could not bid them welcome to a feast of "locust and wild honey"—but to a beautiful temple of Nature—to what I had done, with God's help. I hoped that our gathering might be a prelude to many an interesting interview. I reminded them of the "Fathers" and "Mothers"—that Freemasons had no respect for mothers and daughters who require the head of so good a man as St. John the Baptist. I welcomed the sisters as the roses that decked the hill and grove of Mount Lebanon! I reminded them of the unnumbered thousands of our Order who were keeping holy time with us this day throughout the Globe—that when all should come to the knowledge which Freemasons have, the glorious millenium would dawn upon the East! Hail thou blessed day! Thou wilt come, thou wilt not tarry—thy brightness shall break forth like the morning light, and thy darkness become as the noon-tide sun!

Rev. Bro. Start was next called upon to speak. He alluded to the happy gathering, the beautiful location, the day that called us together, and the splendid view. His remarks were to the point.

Bro. H. P. Ross was the next speaker. He said it had been his fortune to be with the army for some months past. He witnessed the terrible naval battle between the Merrimack and Cumberland. He described the scene as heart rending. When the Cumberland sunk it was enough to move the stoutest heart—the whizzing of the bombs, rendering the scene one that cannot be described! A shell burst a few feet from where he stood—from which he obtained a fragment for a keep-sake! I remarked, that our Richmond Brethren "would welcome us *there*, to *hospitable graves!*" I would welcome them here, on Mount Lebanon Hill, in Pepperell, to a *feast* of *reason* and a *flow* of *soul!* As it began to rain, we closed, by singing, "*Home, sweet home.*"

Thus closed the celebration of the 24th of June, A. L. 5862, which will never be forgotten by the Brothers and sisters who were present—(numbering between fifty and sixty.) You will learn by this, that I did not celebrate the day on my "*own hook*, or listen to my own oration, or step to the tune of my own *music!*" Freemasonry and Christianity—twin Brothers in the sacred cause of civilizing and christianizing the world!

Yours, Fraternally,

Luther S. Bancroft.

MASONIC CHIT CHAT.

Caution. *Diplomas* — We have had presented to us for our signature as Grand Secretary, Diplomas which have been purchased of some dealer in such articles, under the impression that they may be used as *substitutes* for those authorized by the Grand Lodge of this State. This is a mistake. They cannot be so used, and are worthless to Brethren made in our Lodges. The Secretaries of Lodges will furnish every Brother with a suitable diploma, who may be entitled to receive one.

The Conservator's Book. We perceive by a notice in the New York Saturday Courier, that the proprietor of that paper has published a fac-similie edition of the *book*, (whatever it may be,) which the "Conservator," as he calls himself, has been selling to his *dupes* at the rate of $10 a copy. The reprint is sent *gratuitously* to the subscribers to the above paper. It is a worthless *cheat*, and now that it can be had for the asking, and there is no more money to be made out of it, the auther will probably abandon both it and his dupes, and try some new *swindle*, if his invention in this line is not wholly exhausted.

you!

G. G. Chapter. Comp. John D. Caldwell, of Cincinnati, Ohio, is the acting Secretary of the G G Chapter and Encampment of the United States. The latter body will assemble at New York city on the 1st instant. The Triennial Meeting of the Grand Chapter is postponed until such time as the G. G. H. Priest may call it together.

History of Freemasonry. We give place in our pages the present month, to the first part of an essay on the origin and history of Freemasonry, as viewed from the German stand point. It is by a learned and intelligent Brother; and though we may differ widely from him in some of his arguments, and conclusions therefrom, we most heartily commend his essay to our readers as an able and interesting paper. To the well read Masonic student it will be of special interest and value. It will be concluded in four numbers.

☞Br **Ragon**, a French Masonic author of some reputation, but of very little reliance, died at Paris in March last, aged 82 years.

Military Education. Our Brother, Dr. E. R. **Humphreys**, of this city. has written and published, in neat pamphlet form, a timely Essay on *Military Education*, showing the great perfection to which this to us, now more than ever, important branch of education has been carried in Europe, and especially in England and France; and pointing out very briefly, but comprehensively, what he conceives to be the defects and necessities of our system. The essay is ably written and in the right spirit, and we recommend it to all persons who feel an interest (and who does not?) in the present and future of the military status of our country. It is for sale at Lee & Shepard's, 149 Washington street, and at the Bookstores generally.

Ancient Records. We learn from a notice in the London Freemasons' Magazine, signed by Br. D. Murray Long, P. J. W. of Mother Kilwinning Lodge, Scotland, that there is in the archives of that Lodge, a complete set of the minutes, or records of proceedings, from Dec. 20, 1642, to the present time—probably the oldest *complete* set of Lodge records in existence.

Turkey. Last St. John's day was celebrated on quite an extensive scale by the Brethren at Constantinople. The assembly was held at the Palace of the English Embassy, where the District Grand Lodge was convened. Br. Hyde Clarke, of Smyrna, Dep. Prov. Grand Master for Turkey, presiding. The Hon. George Porter Brown, Secretary to the United States Legation, was installed Master of a new Lodge named after Sir H. Lytton Bulwer, Prov. Grand Master for Turkey.

☞The Grand Master in his annual address before the Grand Lodge of Maryland, says—"It is the work of this Order, already begun, here and now, to mitigate, and at least to do away with, the horrors of war—to help the return of peace, and to do offices of peace and friendship, even in the midst of war; and between those who should be Brethren. In these facts we may find cause for comfort, renewed effort and perseverance."

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MASONRY THE ALLEVIATOR OF WAR'S MISERIES.

The one brief word, War, possesses in itself a magical and mighty power to summon up in dread array before the minds' pained eye a long and frightful panorama of misery, suffering, wounds, death and desolation. It is only indeed to the young, inexperienced, and romantic, that the War-god ever appears decked in the gaudy and attractive uniform of "glory" and "honor" and "immortal renown." There is, indeed, in the heart of almost any man more or less of the fighting spirit, which, when once thoroughly aroused, gives a keen zest and terrible and fierce enjoyment to the deadly struggle of the battle-field. We can thoroughly understand this intense excitement and stern joy which cause the warrior's heart to bound and throb in the very midst of danger and death,

> "Seeking the bubble reputation,
> Even in the cannon's mouth."

And the praise of man, the applauding smile of woman, will of course ever exercise a powerful influence over the feelings of the young and ardent, and cast a halo of attraction around the soldier's life, and the field of battle.

> "Medals, rank, ribands, lace, embroidery, scarlet,
> Are things immortal to immortal man,
> As purple to the Babylonian harlot;
> An uniform to boys is like a fan
> To woman; there is scarce a crimson varlet
> But deems himself the first in Glory's van."

There is truth in these lines of a well known stanza, but still more truth is there in the two lines with which the stanza closes—

> "But glory's glory ; and if you would find
> What that is—ask the pig who sees the wind !"

To war undertaken for just and righteous causes, there pertains indeed a true glory and majestic grandeur, that must ever command the admiration and respect of the brave, and wise, and good. Cowardly and corrupt indeed must be the heart that fails to sympathize with the heroic deeds and sufferings and self-sacrifice of the patriot warriors of our own and other lands, and in far distant ages, daring danger and defying death in behalf of liberty and defence of Fatherland. Even now, after the lapse of more than two thousand years, does not the eye of each schoolboy-reader flash, and his breast swell with generous and brave emotion, as he reads the lines in which Byron has so touchingly and truthfully embalmed the memory of the old Grecian valor and love of freedom—

> " Pronounce what sea, what shore is this ?
> The gulf, the rock of Salamis !
> These scenes, their story not unknown,
> Arise and make again your own !
> Snatch from the ashes of your sires
> The embers of their former fires,
> And he who in the strife expires
> Will add to theirs a name of fear
> That Tyranny shall quake to hear,
> And leave his sons a hope, a fame,
> They too will rather die than shame :
> For Freedom's battle once begun,
> Bequeathed by bleeding sire to son,
> Though baffled oft is ever won !
> Bear witness, Greece, thy living page,
> Attest it many a deathless age !
> While kings in dusty darkness hid
> Have left a nameless pyramid,
> Thy heroes, though the general doom
> Hath swept the column from their tomb,
> A mightier monument command,
> The mountains of their native land !
> There points thy Muse to stranger's eye
> The graves of those that cannot die !"

War, when viewed in this light, as waged in defence of liberty and Fatherland, as in ancient Greece, or as it is waged this day by the loyal soldiers of America, in defence of the same great principles, symbolized and represented by the Constitution of the Fathers and the Flag of the Union, is noble and grand and holy ; but yet it is also a dire curse and evil in itself; at the best a very sad and necessary evil. We have known in our time not a few veteran soldiers, who had fought and commanded on many a bloody field, and gained rank and renown by their intrepidity as men, and coolness and skill as officers ; and we have found these men invariably to take the grave and sober view of war, that must, to every reflective mind, appear the just one. As one reads of the wars, by which the world has been desolated in former ages ;—nay, as we read to-day of thousands and tens of thousands of our fellow-countrymen mutilated, maimed and slain by each others' hands along the banks of the Potomac, one is almost led at first to despair of the cause of humanity and civilization. But yet reflection shows that, with all its woe and horror, it is but a bloody baptism, from which, we may trust, the Great Ruler and Arbiter of War and Peace will bring forth our country and the World's Freedom purified, renewed and reinvigorated. It is painful to dwell on the sufferings and horrors of war, and the mind naturally shrinks from such contemplations, perhaps with even more than usual sensitiveness at a time like this, when so many of our friends and Brethren have either recently fallen victims to War's devouring cruelty, or are, at the present moment, exposed to all its dangers. It is, however, not only right, but an absolute duty, that we, who are as yet permitted to enjoy the safety and blessings of peace in our own homes, should realize these sad truths, in order that we may the better appreciate the value of all ameliorating and alleviating influences, and especially of that which we design to illustrate in this paper—the beneficent influence of MASONRY as " an alleviator of the horrors of war."

It would be easy—alas ! too easy—for us to draw many a terrible illustration of the horrors of the battle-field, from the fierce and heroic struggles that have taken place on our own soil, even within the last few weeks ; but obvious reasons lead us to select, in preference, a scene from the great European battle of a former generation, as it has been powerfully depicted by the graphic pen of Victor Hugo.* Many of our reader will thank us for drawing their attention to what is probably the most vivid, spirited, and life-like picture of the Battle of Waterloo, on record. We of course can only select one grand and terrible incident of the great war tragedy, as illustrating the horrors of war on the battle-field. It is the charge of the French Cuirassiers :

" Nothing like it had been seen since the taking of the grand redoubt at La Moscowa by the heavy cavalry : Murat was nor there, but Ney was there. It seemed as if this mass had become a monster, and had but a single mind. Each squadron undulated and swelled like the ring of a polyp. They could be seen through the thick smoke, as it was broken here and there. It was one pell-mell of casques, cries, sabres; a furious bounding of horses among the cannon and the flourish of trumpets—a terrible and disciplined tumult; over all the cuirasses, like the scales of a hydra.

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*Les Miserables Cosette.

"These recitals appear to belong to another age. Something like this vision appeared doubtless in the old Orphic Epics, which tell of Centaurs, antique hippanthropes, those Titans with human faces, and chests like horses, whose gallop scaled Olympus—horrible, invulnerable, sublime—at once gods and beasts!

"An odd numerical coincidence—twentysix battalions were to receive these twentysix squadrons. Behind the crest of the plateau, under cover of the masked battery, the English infantry formed in thirteen squares, two battalions to the square, and upon two lines—seven on the first and six on the second—with musket to the shoulder and eye upon their sights, waiting calm, silent, and immovable. They could not see the Cuirassiers, and the Cuirassiers could not see them. They listened to the rising of this tide of men. They heard the increasing sound of three thousand horses; the alternate and measured striking of their hoofs at full trot; the rattling of the cuirasses, the clicking of the sabres, and a sort of fierce roar of the coming host. There was a moment of fearful silence—then suddenly a long line of raised arms, brandishing sabres, appeared above the crest, with casques, trumpets and standards; and three thousand faces with grey moustaches, crying "Vive l' Empereur!" All this cavalry debouched upon the plateau, and it was like the beginning of an earthquake!

"All at once, tragic to relate, at the left of the English, and on our right, the head of the column of Cuirassiers reared with a frightful clamor. Arrived at the culminating point of the crest, unmanageable, full of fury, and bent upon the extermination of the squares and cannons, *the Cuirassiers saw between themselves and the English a ditch—a grave! It was the sunken road of Ohain!*

"It was a frightful moment! There was the ravine, unlooked for, yawning at the very feet of the horses, two fathoms deep between its double slope. The second rank pushed in the first, the third pushed in the second. The horses reared, threw themselves over, fell upon their backs, and struggled with their feet in the air, piling up and overturning their riders,—no power to retreat!—the whole column was nothing but a projectile. The force, acquired to crush the English, crushed the French. *The inexorable ravine could not yield until it was filled. Riders and horses rolled in together pell-mell, grinding each other, making common flesh in this dreadful gulf; and when the grave was full of living men, the rest marched over them and passed on.* Almost a third of the Debois Brigade sank into this abyss.

"Here the loss of the battle began.

"A local tradition, which evidently exaggerates, says that two thousand horses and fifteen hundred men were buried in the sunken road of Ohain. This undoubtedly comprises all the other bodies thrown into this ravine on the morrow after the battle. Napoleon, before ordering this charge of Milhaud's Cuirassiers, had examined the ground, but could not see this hollow road, which did not make even a wrinkle on the surface of the plateau. Warned however, and put on his guard by the little white chapel, which marks its junction with the Nivelles road, he had, probably on the contingency of an obstacle, put a question to the guide Lacoste. The guide had answered 'no.' It may almost be said, that from this shake of a peasants head came the catastrophy of Napoleon."

Though somewhat less to our present purpose, we cannot forbear from adding a part of the continued description of the charge:—

"The Cuirassiers hurled themselves upon the English squares. At full gallop, with free rein, their sabres in their teeth and their pistols in their hands, the attack began.

"There are moments in battle when the soul hardens a man, even by changing the soldier into a statue, and all this flesh becomes granite. The English battalions, desperately assailed, did not yield an inch. Then it was frightful!

"All sides of the English squares were attacked at once. A whirlwind of frenzy enveloped them. This frigid infantry remained impassible. The first rank, with knee on the ground, received the Cuirassiers on their bayonets, the second shot them down; behind the second rank the cannoniers loaded their guns, the front of the square opened, made way for an irruption of grape and closed again. The Cuirassiers answered by rushing upon them with crushing force. Their great horses reared, trampled upon the ranks, leaped over the bayonets, and fell gigantic in the midst of these four living walls. The balls made gaps in the ranks of the Cuirassiers—the Cuirassiers made breaches in the squares. Files of men disappeared, ground down beneath the horses' feet. Bayonets were burried in the bellies of these centaurs. Hence a monstrosity of wounds never, perhaps, seen before. The squares consumed by this furious cavalry, closed up without wavering. Inexhaustible in grape, they kept up an explosion in the midst of their assailants. It was a monstrous sight! These squares were battalions no longer, they were craters—these Cuirassiers were cavalry no longer, they were a tempest! Each square was a volcano attacked by a thundercloud; the lava fought with the lightning.

"The square on the extreme right, the most exposed of all, being in the open field, was almost annihilated at the first shock. It was formed of the 75th regiment of Highlanders. The piper in the centre, while the work of extermination was going on, profoundly oblivious of all about him, casting down his melancholy eye full of the shadows of forests and lakes, seated upon a drum, his bagpipe under his arm, was playing his mountain airs. These Scotchmen died, thinking of Ben Lomond, as the Greeks died remembering Argos. The sabre of a Cuirassier, striking down the pibroch and the arm which bore it, caused the strain to cease by killing the player.

* * * * * * * * * *

"The English army was terribly shaken. There is no doubt, if they had not been crippled in the first shock by the disaster of the sunken road, the Cuirassiers would have overwhelmed the centre, and decided the victory. This wonderful cavalry astounded Clinton, who had seen Talavera Badasos. Wellington, though three-fourths conquered, was struck with heroic admiration. He said in a low voice, 'splendid.'"

This stirring description of one of the most terrific scenes in one of the most sanguinary battles in the world's history, will serve not only to illustrate the horrors of war as exhibited on the battle field, but also to recall to memory the other events connected with that great struggle between Napoleon and his adversaries, together with the vast amount of bloodshed, misery, poverty and desolation, spread over Europe by that long series of wars, of which Waterloo formed the stern and sanguinary close. And this mention of Waterloo, and of the French Chasseurs, who enacted so prominent a part in it, naturally suggests a very remarkable and happy illustration of the power of Masonry as "an alleviator of the horrors of war"—an illustration that can never be related too often, displaying as it does so powerfully, the beneficence and efficacy of Masonic principles:—

On the memorable 15th of June, 1815, it is related by Clavel, at the moment when the allied army commenced a retrograde movement, a Scotch field officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought but of death, when he perceived the French patrols, who came to succour the wounded. Rallying the little strength that remained, he endeavored to raise himself on his knees, and at all hazards, and in a faint voice, he called on the Brethren for aid. Notwithstanding the darkness and the feebleness of his voice in its piteousness, he attracted the attention of a French surgeon, who, recognizing in him a Brother, hastened to his aid. His wounds were numerous, and the means of transportation insufficient, but necessity made the professional Brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried his patient to the sick quarters—placed him on his own pallet—watched by his side—and finally caused him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health.

It is only by recalling the intense bitterness of hostility that existed between the French and English in that war, that we can fully and properly appreciate the moral beauty and majestic power of the principles of Masonic Brotherhood, that at the very culminating point of that hostility, could produce such a wonderful and lovely result as this.

Here again is another incident, which occurred towards the close of that eventful day, on which the charge of the Chasseurs, already described, was made, and Waterloo was won. About fifty Frenchmen, nearly all of them wounded—the heroic wreck of a square of two regiments of infantry, which had been almost exterminated by the discharge of a park of artillery, found themselves, at the close of that terrible day, surrounded by a considerable force of the enemy. After having performed prodigies of valour, perceiving that it was impossible for them to effect a retreat, they reluctantly determined to lay down their arms. But the Allies, irritated at the great loss which they had suffered from this handful of brave men, continued to fire on them. The Frenchmen now perceived that their complete destruction was inevitable, unless some miracle should save them. The lieutenant in command was suddenly inspired with the thought, that this miracle might be achieved by MASONRY. Advancing from the ranks, in the midst of a galling fire, he made the mystic appeal. Two Hanoverian officers perceived him, and by a spontaneous impulse they ordered the firing to cease, without the customary etiquette of consulting their commanding officer. Having provided for the safety of the prisoners, they reported themselves to their General for this breach of military discipline. He, however, being also a Freemason, so far from inflicting any punishment, commended them for their generous conduct.

Thus did Masonry interpose to check the revengeful passions of the human heart, when excited to the highest point by an obstinate resistance and thirst for revenge, and thus did it show itself to be a powerful "alleviator of the horrors of war."

It is not, however, on the battle-field alone that these horrors and miseries, resulting from war, are to be found. Often it happens that the wounds or death of the brave soldiers engaged in battle are, in themselves, only minor evils; as compared with the wide-spread misery following in their train—the desolated homes, the widow's sorrow, the orphan's helpless bereavement—these, after all, are even worse sorrows, and evils more widely felt, than the soldier's death on the field of fight. The former involve a long continuance of suffering, the latter brings but little terror to the heart of the brave man, who has learnt to adopt as his appropriate motto

"Militia est potior, Quid enim ? concurritur, horæ
Momento aut ceta mors venit, aut victoria læta."

Which we may freely translate—

"The battle-field for me! and why ? in one brief hour
We win the victor's wreath, or yield to death's stern power."

All history and biography are full of sad details of the desolation, poverty and misery spread through social and domestic life by the ruthless hand of war: and they are also full, we are proud to say, of the records of the alleviation of those miseries afforded by the prompt and merciful interposition of Masonry. We will cite two simple, but yet touching illustrations, one of which came under the personal knowledge of a friend, and for the other we have undoubted testimony. This latter, as being the more distant, we will mention first, and the rather as it was connected with that fatal and bloody field of Waterloo, to which we have already been referring.

Amongst the many Highlanders who were either shot or cut down in that exposed square described by Hugo, was one, a Mason, who, though serving in the ranks, was a gentleman of ancient family, and who had been married some ten years before to a beautiful young Scottish lady, equally well born and equally poor with himself. She was left by her husband's death a poor and helpless widow, with five young children, and being too proud to solicit help, was soon reduced to an extreme state of destitution and misery. A worthy Scottish Mason, who in his advanced years devoted much of his time to the relief of distress in Edinburgh, accidentally discovered this wretched family, suffering from hunger, cold and want of clothes, in a miserable garret in the "Auld Tune" of Edinburgh. His benevolence would have prompted him to relieve them, on the ground of simple humanity. *This* he did,—but he did, and got others to do, *much more.* Discovering that the slain Highlander had been a worthy Brother, he brought the whole case before leading members of the Order, and the happy result was that the afflicted widow was not only rescued from poverty, but placed in a position of comfort and respectability, and that she lived to see two of her sons rise to be officers in that army, in whose ranks their father had fallen as a private, while the two others attained positions of independence in their native country, and the daughter became the honored wife of one, who held many positions of trust and responsibility. It is but just to add that the British government, or rather the authorities at the Horse Guards, had an important share in part of this work, but the honor of stimulating them thereto rests solely with St. Andrew's Masonic Brotherhood.

The other case we shall cite is of a somewhat similar kind. Serjeant M—— distinguished himself greatly in the late British wars in India, gaining on several occasions the emphatic praise both of Gaugh and Napier; and when he returned, a weak and wound-crippled man, to his native land, in 1854, he wore upon his breast three medals, the public testimonials of his valour and good service. England is not so generous to her soldier sons as she ought to be, nevertheless serjeant M—— did receive such an addition to his pension, as placed himself and wife and two children above want. His country did this for him, but the BROTHERHOOD, of which he had been for twenty years a member, did something more. It assisted in the education of his children, and came to the relief of the widow, when, after three years of suffering, her brave husband was called away; and, through this Masonic benevolence, the evening of the widow's life has been made easy and comfortable, and her children are now in respectable positions—one in a profession, the others in business. Do not such instances as these amply justify us in pointing to Freemasonry, as pre-eminently "the alleviator of war's miseries"?

And now let us, in conclusion, advert to some facts which have occurred quite recently, in the course of the unhappy Civil War, that has spread such misery throughout our land, and which powerfully support and confirm the same position. A large number of similar circumstances have come to our knowledge, but it will suffice to refer to one or two, which have been noticed by us in former numbers of this Magazine.

At the terrible battle of Pittsburg Landing, or Shiloh, (as it was subsequently called,) Capt. G. A. Strong, belonging to one of the Michigan regiments, was fatally wounded on Sunday, the 6th of April. Captain Strong was a Mason—a Knight Templar—and was the Recorder of Monroe Commandery, No. 6, Monroe, Michigan, when he joined the army. When he received the fatal wound and fell on the battle-field, he had on his person a fine gold watch, and wore a Masonic breast-pin, set with brilliants. A Captain of a company of Texas rangers approached him, as he lay on the ground, and discovered the Masonic emblem on his person. Knowing that the wounded officer would be robbed, and perhaps murdered, if left where he had fallen, the Texian had him carried to a tent, where he bound up his wound as well as he could, furnished him with water, and took means to protect him from insult and robbery. The battle was still raging, and was renewed on the next day, Monday, when the National troops succeeded in repulsing the rebel army, and in recovering the ground, tents, &c. they had lost on Sunday. On Tuesday, Capt. Strong was found in the tent where the Texian officer had left him, still alive and fully sensible, and with his valuables safe upon his person. He was able to detail the whole transaction to his friends, and he attributed the protecting kindness of the Texian officer, to the magic influence of the Masonic jewel worn upon his person. It was well observed by one, who gave an account of this occurrence, that "a Mason, though a rebel, and in arms against his government, *could not* do otherwise than protect and aid his wounded, dying opponent, with such a talisman of peace intervening between them."

If all war be dreadful, how much more so such a civil war as this, which rudely breaks asunder the nearest and dearest public and private ties, and arrays members of the same Brotherhood in hostile arms against each other! It is some consolation then to be thus assured, by practical proofs, that whatever of political disunion may unhappily have crept in, the spirit of Masonic union and mercy is still prompt to alleviate these miseries of war.

Our limits will only admit of our briefly alluding to another incident which has occurred quite recently, and was communicated to us within the last few days. A young Brother, who had only been initiated shortly before joining the army, became acquainted with a Brother Mason, serving in the same Company. In one of the late battles, which resulted in a temporary success of the rebels, the elder Brother was wounded, and when the retreat came, it was soon but too evident that he could not keep up with his regiment, while if left behind, he would be taken captive, at the best, and exposed to all the combined sufferings of confinement in a Southern prison and of a severe wound. There was but little time for deliberation—no ambulance was at hand for his conveyance, and the enemy were pressing on in fierce and eager pursuit. The young initiate resolved not to leave his Brother to be captured, or, more probably, to perish. He, himself, was vigorous and strong, and believed he could protect and rescue him. Supporting then his wounded companion, he left the ranks; and when, in the course of the next day, the ground became clear of the enemy, he pushed on as well as he was able in the direction of the Federal army, and at last, after an arduous struggle, privation and pain, the true Brother and brave man made his way, almost exhausted, into camp, still supporting the weak and tottering steps of his wounded Brother. The noble actor in this life drama of Masonic Brotherhood exposed himself to a double danger; from the enemy and from his own commanding officer, rather than prove recreant to the duties of Masonic charity; and thus afforded another striking illustration—the last we need quote—of the "alleviation afforded by Masonry to the Miseries of War." Let us, one and all, strive to imitate this and similar examples, by a conscientious, firm obedience to the commands of DUTY—for such charity is to the true Mason nothing more nor less than the highest and most holy DUTY—remembering that

"Possessions vanish and opinions change,
And passions hold a fluctuating seat;
But by the storms of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists; immutably survive
For our support, the measures and the forms
Which an abstract intelligence supplies,
Whose kingdom is where Time and Space are not."

A MASONIC LODGE ROBBED.

THE Masonic Lodge at Fredericksburg, Va., in which Washington was initiated, has been broken into and robbed of its emblems. The Lodge is a very ancient one, dating back to the middle of the last century. Its silver jewels or emblems were made in Scotland, and they were used at the initiation of Washington. They are therefore as sacred as the insignia of his military rank, so carefully preserved as the property of the nation, or any other personal mementoes of that great and good man. It is to be hoped that they may yet be recovered. They were probably stolen by negroes and buried in the earth, for concealment, as much silver ware, and other articles of value, are known to have been.

THE "CONSERVATORS" AND IMPOSTORS.

WE have recently said so much in relation to this class of itinerants, who are strolling about the country, practicing their impositions upon the young and more credulous members of the Fraternity, that nothing less than a sense of duty could induce us to trouble our readers so soon again with a subject so uninviting. But we do not feel at liberty to remain silent when the evil of which we complain is audaciously brought home to our own door. There are men so bold in their wickedness, and so inured to shame, that they do not fear to rush in where honest men would not dare to tread. And this is true of the class of speculators to whom reference is here made. It avails nothing that they are turned from the doors of our Lodges and denied the fellowship which is due, and always cheerfully extended, to the worthy Brother; nor does it matter with them that they are denounced, and their conduct officially and publicly condemned by their Brethren, from one end of the country to the other. It is but a few weeks ago since one of their number was denied admission to the Lodges in this city, and those in the country officially notified of his unworthiness, that they might not be deceived by him; and yet, notwithstanding these unmistakeable intimations of the light in which his character and conduct are held in this Commonwealth, we find him writing to the Masters of the Lodges in Worcester, asking permission to exhibit before them the "Masonic rituals now used in England and the *United States*," and to point out the differences between them! It is well for the character of the race that such impudence as this is not often met with among men. Had he been an honest man he would have openly and frankly avowed his purpose to be, to exhibit and endeavor to persuade the Brethren of those Lodges to adopt the *spurious ritual* which his *master* has invented, and which he is hired to peddle about the country, in *printed form*, at the rate of ten dollars a copy. This was his only object, but he was not man enough to avow it. Of the true English ritual he is probably as ignorant as he is of that which he and his master, the "Chief Conservator," Morris, profess to teach; and that he is most profoundly ignorant of the latter, is proved by the fact, as communicated to a friend by the officer whose duty it was to conduct the examination, that when recently in Maine, on one of his itinerant trading excursions, he applied to a Lodge for admission as a visitor, but on his examination, his Masonry proved to be so very different from that known to the Lodge, and of so questionable a character, that the committee refused to admit him! And yet that Lodge, as do all the Lodges in Maine, unless recently corrupted by these shameless pretenders, practices the ritual, substantially, as taught by Webb and Gleason half a century ago!

Morris says in one of his recent publications:—

> "Opposition still continues, and probably will to the close of our labors. A committee of the Grand Lodge of Pennsylvania, (the Grand Lodge of *Philadelphia* would be the most appropriate term,) has taken occasion to go out of its way in a thrust at us. The Grand Master of Massachusetts, has signed his name to an Edict sent to the Lodges of his Jurisdiction, in which he calls us very hard names, and imputes to us many ungenerous purposes. He declares that the Work of Massachusetts, has not been changed for half a century, an assertion most strangely unfounded. It was changed in 1843 from Gleason's to the Baltimore Convention Work,

and since that has been changed to a form well described by an old and zealous correspondent who says: 'Its language is *barbarous* and not an ancient mark of the Craft about it.' *We will endeavor to restore it to Webb, who was the teacher of Gleason.*"

This *pretender* does not know the ritual as taught by "Webb, who was the teacher of Gleason." If, as the ritual is practiced in Massachusetts, the language be *barbarous*, its grammar is at least as correct as that of his "zealous correspondent." What he says of the changes in it, since its adoption by the Grand Lodge of this State, in 1809, directly from Webb and Gleason, is simply untrue. No where in this whole country have the work and lectures been preserved with more fidelity and truthfulness than in Massachusetts. The representations of this "American Cagliostro," as he has been not inaptly styled, to the contrary, is an unmitigated slander. But we are wasting words on a very insignificant subject, and gladly leave it to fester in its own unworthiness.

GRAND ENCAMPMENT OF THE U. STATES.

THE Triennial Session of this Body of Knights Templars was held in the city of New York, on Tuesday the 2d ultimo. Representatives of the Grand Encampments of Maine, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan, and Indiana, were present, as were also representatives from subordinate Encampments in Baltimore, Md., Washington, D. C., St. Paul, Min., and New Orleans, Lou. Sir Wm. B. Hubbard, of Ohio, was the only past Grand Officer present. Of course there were no delegates from the South, with the single exception named.

There seems not to have been any business of importance transacted, unless it be the partial reconsideration of the order relative to the Regalia, passed at the last session; by which action we understand the Encampments are to be left pretty much to their own taste and notions of propriety, in this particular. The white *tunic* is dispensed with, and *shoulder straps* ordered. We presume the *cloak* goes with the tunic, though we are not informed how this is.

Sir Knight Pierson, of Minnesota, offered the following Resolution, which was adopted.—

Resolved, That the G. Encampment of the United States of America, has never directly or indirectly authorized the publication of any part of the work, drill or ritual of Templar Masonry, and any such publication is hereby unequivocally condemned.

[This has reference to a *secret ritual*, with a Key, published sometime since by Morris, and sold by him at *ten dollars* a copy.]

Sir Thos. J. Corson, of N. Jersey, from special Committee, made a report, denouncing in strongest terms the un-Knightly conducted of E. H. Gill, G. Commander of Virginia, and upholding the Christian like action of the Grand Master. The following resolutions appended to the report were adopted:—

Resolved, That this G. Encampment fully endorse the patriotic and Christian sentiments contained in the circular of our Grand Master, believing that the Christian charity and Knightly courtesy therein displayed truly reflect the feelings of all who are actuated by the pure principles of Christian Knighthood.

Resolved, That this Grand Encampment condemn in the strongest manner possible the unknightly, discourteous, ungentlemanly and unmasonic letter of Sir E. H. Gill, which deserves the most severe censure and condemnation of this Grand body.'

Resolutions, '*In Memoriam*,' were offered by Sir Knt. Winslow Lewis, on the deaths of Sir Knights Dunlap, Gilman, Tucker, Barker, Risk and Hunt.

The Grand Master presented his annual report, which we are told was an interesting, as it was, doubtless, an able document, and will of course be published with the proceedings.

The officers were elected as follows—Sir Winslow Lewis of Massachusetts having declined a re-election as Generalissimo, on the ground that after a service of three years, or one term, in either of the principal offices of the Body, the occupant, if not promoted, should give way to some other member, that the highest honors of the institution may be more equally shared than they could be if all were to follow the example of the present D. G. M., who has already held a place in the Council for nine consecutive years, and has just entered upon a new term of three years more! The officers are

B. B. French, of Washington, D. C., G. Master; D. S. Goodloe, of Kentucky, D. G. Master; Z. C. Priest, of N. York, G. Gen.; A. T. C. Pierson, of Minnesota, G. C. Gen.; Wm. E. Sanford, of Connecticut, G. S. War.; Sol. D. Bayless, of Indiana, G. J. War.; John W. Simons, of N. York, G. Treas.; John D. Caldwell, of Ohio, G. Recorder; J. Q. A. Fellows, of Louisiana, G. Std. B.; James Stirett, of Maryland, G. Swd. B.; Jeremiah L. Huchinson, of Pennsylvania, G. Warder.

The officers were then duly installed.

Columbus, Ohio, was recommended as the next place of meeting on the 1st Tuesday of Sept. 1865.

The usual routine of business was then disposed of and the Triennial Conclave was closed in ample form, and with prayer.

GRAND LODGE OF COLORADO.

WE have been furnished with a copy of the Proceedings of the Grand Lodge of Colorado, held at Denver, on the 10th of December, 1861. It was the *first* Annual Communication of the Grand Lodge, and *three* Lodges were represented, being the only Lodges working under its authority,—having a total membership of *sixtytwo*. Only *three* of the regular officers of the Grand Lodge were present, to wit, the Grand Master, his Deputy, and the Secretary. The other offices were filled by temporary appointments. These facts are not very flattering, though the absence of the regular officers may, to some extent at least, have been occasioned by the unsettled state of the times. The session continued *three* days, though the Proceedings do not show that much business was transacted.

The Grand Master read a short address, from which we gather that he has granted two Dispensations the past year, to which Charters were subsequently granted by the Grand Lodge, and that a Lodge chartered by the Grand Lodge of Kansas, was also received under the jurisdiction, making the present number in the Territory, six.

M. W. J. M. Chivington was re-elected Grand Master, and O. A. Whittemore G. Secretary.

RITUALISM IN INDIANA.

[From the Masonic Review.]

DEAR BRO. MOORE:—As you were not in attendance upon the late session of Grand Lodge, and knowing you feel a deep interest in whatever pertains to Masonry in this State, I propose to give you (and if you see proper, your numberless readers,) some information relative to the Ritual question, which has so unfortunately agitated the Craft in this jurisdiction for a few years past.

You are fully aware of the agitation of this question, superinduced by Bro. Rob. Morris, of Kentucky, with his so-called Webb Work, *par excellence*, and his system of secret agencies, conservators, keys, etc. This unsolicited interference in our domestic affairs by a Brother from another jurisdiction, has created a good deal of uneasiness, and a considerable acrimony of feeling—for we in Indiana have a reasonable share of the State pride, and the vanity to believe that we are capable of taking care of the Royal Art within our jurisdiction without any "foreign intervention." Before many of us were aware of the secret efforts and influence at work, however, we are completely in the hands of the Philistines, and our Grand Lodge and Grand Treasury, to some extent, at the mercy of a secret combination, controlled and governed by a resident of Kentucky. We could only "bide our time," allow this mania to run its course and wait the development of events.

The attempt a year ago to adopt the bantling of Br. Morris by our Grand Lodge failed, chiefly through the efforts of Bros. Bayless, Carter, Schmidlapp, and a few other discreet Brethren; but the Grand Master, being a convert to the "Chief Conservator" in Kentucky, so managed matters that the pretended Webb Work was diligently disseminated during the year, and mostly under the mistaken representation that it was authorized by the Grand Lodge. Young men, queer men, and strange men, were perambulating the State, teaching as by authority what they called Webb Work. What else they did I know not; but our experienced men, fathers in Masonry, who had studied the science and practiced the Rite longer than some of these importations had lived in the world, were ridiculed for their ignorance, and silenced as by the voice of an oracle. It was no wonder, therefore, that some of us looked forward to our late session with a degree of apprehension. But the old adage that

"Vaunting ambition o'erleaps itself,"

seems to have been true in this case, and the mania for new things, even if imported, appears to have exhausted itself, and I think is now tending rapidly to decay. It is earnestly to be hoped that the "sober second thought" of the Brethren will provide a speedy cure for the malady, and that hereafter truth, and no fiction, will be the object of search.

The report of the committee on Unformity of Work, to which the subject was referred, is in the following words:

"The committee to whom was referred so much of the M. W. Grand Master's address as relates to a uniformity of work in this jurisdiction, have considered the subject referred to them, and would respectfully report:

"That the subject, in view of the action heretofore taken by the Grand Lodge, is an important one. Your committee would therefore recommend that so much of the work as agreed upon by the District Dep. Masters, as includes what may be called the *examination* lecture, the ideas and ceremonies therein indicated, and the connection in which they stand, be and the same is hereby recommended to the several Lodges in this jurisdiction to conform their work by as near as possible; and that the Grand officers, as heretofore, furnish to all such Lodges as may desire it some competent Brother of this jurisdiction to impart to such Lodges, when required, the necessary knowledge to enable them to work intelligibly; Provided, that the expense in all cases be paid by the Lodge receiving instruction."

There! what do you think of that report? And it was adopted, I believe, almost or quiet unanimously! The committee say nothing about Webb Work, nor Webb-Preston-work, nor Webb-Preston-Morris Work, nor indeed any work, but simply the "examination lecture;" and even that is only recommended! Lodges may use it or not, as they may see proper; and in this respect the matter stands precisely where it did before the Conservative raid upon our State. We had the "examination lecture" before—all Masons have had it for more than half a hundred years; perhaps not in the precise language agreed upon by our deputies, but substantially the same; it may be, in many cases, not quite so full and complete, but I think quite as accurate. I say all Masons have had it—I mean they may or might have had it, if they had been properly instructed; but it is to be lamented that, through the negligence or want of skill in Masters of Lodges, or from incapacity or inattention of candidates, there have always been many half-made Masons—"skulls that cannot teach or will not learn."

But the adoption of this carefully and judiciously worded report, puts an end to charlatanism and humbuggery. We are now thrown back on first principles; on the work of Masonry—not on the Webb Work, Cross Work, Reed Work, or Morris Work, but Masonic Work. If the lecture agreed on by the committee be genuine, and they think it is, and probably is, in the main, then well.

Another significant and important measure was the discontinuance of the Deputies—they having accomplished the work for which they were appointed, were, on motion of one of their own number discontinued. Thus another difficulty is removed—another "spider out of the broth"—and another cause of uneasiness abandoned. When the Lodges need instruction hereafter, they will apply to the Grand Master, who will appoint some competent Brother to give it, without, I trust, any interference or influence from outside persons. Brother Wm. Hacker, one of the very best Ritualists I know anywhere, and who has studied the whole question of work in all its aspects and bearings, is our Deputy Grand Master. No man in this State is better qualified to impart instruction in the Rituals than he, and it is to be hoped that the Grand Master, Bro. Fravel, will hand the whole subject of "work" over to his keeping and attention. It cannot be in better hands, and if left to his sound discretion, uninfluenced by any one, I feel quite sure we shall have no more difficulty. It is proper to say that I write this without any consultation with him, and without his knowledge; but I write with entire confidence, knowing the man as I do. The whole action of the Grand Lodge on this irritating question seemed to meet the hearty concurrence of the controlling minds in that body—Bros. Hazelrigg, Bayless, Hacker, Carter, Schmidlapp, and others; and I think I may now say, peace, and quiet, and unity reign in Indiana.

While I am writing on this subject I ask room to say, that all this noise and twaddle we have heard about Webb Work, is mere badinage. There was a pretense that Morris had the work—the entire work of Thos. Smith Webb. Every man of judgment will know that this was mere pretension. I happen to know that all there was of it was the "examination lecture" referred to by the committee in the above report to our Grand Lodge. But that is not the work—the Ritual of the Lodge room. Whatever work was taught by this self-constituted "Chief Conservator," was one of his own construction. Webb is not responsible for it any more than Barney or Cross is, or Fielding or Blanchard. The whole story may be summed up thus: The "examination lecture," which every well instructed Mason in the land is familiar with, was taken as a basis, and a superstructure erected thereon by the inventive genius of Bro. Morris, and then palmed upon the public as the work of Br. Webb! When *will* the Craft learn wisdom from experience? MASTER.

Home, Indiana, June, 1862.

SUBSTITUTES FORBIDDEN IN THE R. A. DEGREE.

AMONG the subjects which have attracted the notice of some of our Grand Royal Arch Chapters, the employment of substitute candidates in the R A. Degree is not the least important. Their *use*, it has been claimed, is an *abuse*, and strictly speaking we have no doubt it is. Necessity it is said is the mother of invention, and necessity gave rise to the practice.

The Grand Chapter of Indiana, condemns the practice. Its G. H. Priest in his Address distinctly declared the use of substitutes at Exaltations, a violation of that part of the installation ceremony of a High Priest, where he promises that he will never suffer more or less than three Brethren to be exalted in his Chapter at one and the same time.

The Grand High Priest of Iowa, in emphatic language, condemns the practice of conferring the Royal Arch Degree on one or two Brethren instead of the requisite number. He says the practice is most clearly contrary to the teachings, usages and obligations of Masonry, and should be at once and forever abandoned by every Chapter where the practice has prevailed.

In Ohio, at the last Convocation of the Grand Chapter, the matter was first referred to. The Grand High Priest, while he did not absolutely condemn the exaltation of a less number than three bona fide candidates, earnestly recommended that substitutes be dispensed with.

We believe we were among the first to call the attention of those interested, to the subject, some three years since, and already the fruits are beginning to show themselves. The ball will grow larger as it rolls along.—*N. Y. Courier.*

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 336.]

THE History of Freemasonry, like that of the world, commences with a Legend. That which Bro. ANDERSON has given us, at the beginning of his "Book of Constitutions" as a true history of the institution, is nothing more than the legendary account of Masonry, as related in the Ancient or so called "Gothic Constitutions," the fabulous character of which is plainly apparent. This fable, or legend, probably served the old operative, or working Masons of the Middle Ages, as a substitute for the actual history of Architecture. In the older copies of the "Constitutions" the legend is simple, brief and quaint, seemingly well adapted to the intellectual capacity of the humble workers in stone, but as the latter gradually increased in intelligence and education, we find it correspondingly lengthened and elaborated. There are several transcripts of these Ancient Constitutions in existence, varying somewhat in their construction and phraseology, but in the main agreeing in their general contents. A brief review of these documents may not be uninteresting, and will serve as a guide for the student of Masonic history.

A. "The Early History of Freemasonry in England, by James Orchard Halliwell. London, 1806." This little work contains the oldest document of the English Masons, published from an ancient parchment manuscript discovered by Halliwell in the British Museum, (Bibl. Reg. 17, A. 1, ff. 32.) The title of the manuscript, which consists of 790 lines of verse, is "Hic incipiunt Constituciones Artis Gemetriae secundem Euclydem." It appears to have been formerly in the possession of Charles Theyer, a well known collector of the 17th century, and is numbered 146 in his collection as described in Bernard's "Catalogus Manuscriptorum Angliæ," p. 209, col. 2. In Casley's Catalogue of the old Royal Library, he entitles it "A Poem of Moral Duties," and although he gives the Latin title correctly, yet the real contents of this document were quite unknown until Halliwell pointed them out in an essay "On the Introduction of Freemasonry into England," read before the Society of Antiquaries during the session of 1838–9. The publication of this document attracted so much attention at the time, among the members of the Fraternity, that in the short space of a year, no less than three translations appeared in Germany.(1) In regard to its antiquity, Halliwell in his introduction states, that "it is taken from a very small quarto MS. on vellum, written not later than the latter part of the 14th century." The Rev. Bro. George Oliver, in an article on the "Old York Constitutions,"(2) states, that "these Constitutions possess internal evidence of having been drawn up in the time of Athelstan," and in support of his opinion, compares them with other Charters drawn up by the same monarch. Bro. Mackey(3) thinks that "Dr. Oliver has very clearly proved that this ancient MS. published by Mr. Halliwell is the original Constitutions, as adopted in 926 by the general assembly which met in York." Bro. Kloss, however, who has critically examined this document,(4) has clearly proved, by comparing it with the

English Parliamentary Statutes, that it could not have been composed at any period prior to 1428, and most probably was written at some time between that date and 1445(5).

B. "The History and Articles of Masonry, by Matthew Cooke. London, 1861." This is a document now first published from a MS. in the British Museum, numbered 23,198, among the additional MSS. in that national collection. The editor, judging from the character of the handwriting and the form of contractions, thinks it was probably written in the latter portion of the 15th century. It appears to be the same MS. alluded to by Dr. Rawlinson as having been "in the possession of Mr. Baker, a carpenter, in Moorfields," and differs from the other versions of the Constitutions, in the fact that it gives the authorities from which it quotes, as "The Polycronycon," printed by Caxton in 1482, "De Imagine Mundi, et Isidorus," &c.

C. The "Ancient Constitutions," as published in the "Gentleman's Magazine" for June, 1815, and from thence into the article on "Masonry," by Stephen Jones, in the "Encyclopædia Londinensis," 1815, vol. xiv., page 478. Another copy, with a German translation, is to be found in Krause, "Drei Kunsturkunden," ii., i., p. 130. Stephen Jones, in his remarks, describes it as being "written on a long roll of parchment, in a very clear hand, apparently early in the 17th century, and probably is copied from a manuscript of earlier date."

D. "The Secret History of Freemasonry, London, Brisco, 1725," p. 1—27, contains a version differing slightly from the above.

E. "A Book of the Ancient Constitutions of the F. and A. Masons. London. Benj. Cole, 1729. 12 mo." Engraved on copper and dedicated to Lord Kingston, Grand Master of London. Republished London, B. Creeke and B. Cole, 1731. An exact copy of this version is also contained in "The Freemasons' Magazine, London, Feb. 1794, p. 81."

F. "Hiram, or the Grand Master Key to the Door of both Ancient and Modern Freemasonry." 1 Ed. London, 1764. 2 Ed. 1766.

G. The "Harleian MS. No. 1942," in the British Museum, published in the "Freemasons' Quarterly Review," London, 1836, p. 288.

H. The "Harleian MS. No. 2054, No. 7," entitled "The Freemasons' Orders and Constitutions," fol. 33, not published.

I. The "Lansdowne MS. No. 98," published in the "Freemasons' Magazine," London, 1857, and described by the antiquary, Francis Douce, as "Art. 48. A very foolish legendary account of the original of the Order of Free-Masonry." It is written in what is technically called court hand, and is a clear MS. of the latter half of the 16th century.

K. "The Free-Masons' Constitutions," an old MS. in the possession of Dr. Rawlinson, and published in the "Freemasons' Magazine," London, 1855, p. 151.

L. The so-called "Ancient York Constitutions," translated into Latin, from an old MS. preserved in the archives of the old Lodge at York, in 1807; again translated from the Latin into German, in 1808, by Bro. Schneider, of Altenburg, and published by Krause in his "Drei Kunsturkunden," p. 58. This version was for a long time regarded as the most ancient of all the Constitutions, but Kloss has very clearly demonstrated that it is in fact the most modern of them all.(6)

This old "legend of the guilds" contains, as we have already remarked, a fabulous account of the history and progress of Masonry from the time of Adam to the general assembly at York, and concludes with the "Ancient Charges," or regulations, for the government of Masons. By comparing the legend with the actual history of Architecture, it will be evident that it is based on historical traditions. It is well known that Architecture, the mother of all civilization, was carried to a high degree of perfection among the most modern nations of antiquity, and we may therefore assume that some organized system of association existed among the builders. But that the history of Freemasonry and of the Fraternity of Masons, can be traced back to these early ages has never been satisfactorily shown. On the other hand, it is but natural to presume, that the members of the mediæval building associations should have sought to attach a certain degree of respectability to their fraternity, by ascribing to it a great antiquity; and should therefore have considered the history of their *art* as, at the same time, in a measure, that of their *society*.

Freemasons of the present day, however, must apply a different rule to the history of *their* institution, in which they are but *symbolic* builders, and by them this legend can only be considered as a fabulous tradition. Some Masonic writers lay great stress upon the fact, that the temple of Belus, the ancient Babylonian and Persian edifices, the temple of Solomon, &c., were all constructed in the form of an oblong square; and that the stones of many ancient edifices bear upon them Masons' Marks,(7) and argue thence that Freemasonry must have existed among their builders. But these facts have in reality not the slightest connection with the history of Freemasonry, all attempts to trace this history further back than the Middle ages having hitherto failed.

If we compare the social organization, customs and doctrines of Freemasonry, with those of the mediæval building associations, we find many indications of a close historical connection between the two institutions. Thus, we find that the Fraternity of Freemasons, and that of the Stonemasons of Germany, both observed the following peculiar customs and usages, viz.:—1. The division or classification of their members, into Masters, Fellow-Crafts and Apprentices; 2. The government of the society by a certain number of officers; 3. The exclusion of the uninitiated from their fellowship; 4. The prerogative of the sons of Masters; 5. The peculiar requisites, or qualifications of membership; 6. The fraternal equality of the fellows of the Craft, or Guild; 7. The obligation of mutual relief and assistance; 8. Their peculiar jurisdiction and the form of tribunal; 9. The form of opening and closing their assemblies; 10. The ritual of initiation, or reception as a member of the fraternity; 11. The customs at the feasts and table-lodges; 12. The examination of strange Brethren, &c.(8)

Taking these points into consideration, and combining with them the results of historical investigation, it will appear beyond a doubt that the society of Freemasons is directly derived from the Masons of the Middle Ages. The history of Freemasonry is therefore closely connected with that of the building associations, and of mediæval architecture, and it is therefore proper that we should devote a brief space to a review of the history of the Architecture of the Middle Ages.

The troubled period of transition in which new nationalities, with new ideas and institutions, struggled into existence, on the ruins of the Roman empire, is termed the Middle Ages. To that era, once so splendid and promising, succeeded a night, long, hopeless, disastrous. Its hours were counted by contentions, its darkness was deepened by crime. The sun had set upon a mighty empire, regnant upon her seven hills, glorious with conquest, drunken with power: when the day dawned upon the thousandth year of the Christian era, its crumbled arches and moss-grown walls alone testified to the truth of History that had survived the universal destruction.

The ancient barbarian Germans dwelt for a long period in miserable, rudely constructed huts, and in the early days of Christianity worshipped in churches of wood. In the 10th century, when the empire of the Franks had been succeeded by that of the Germans in the primacy of Europe, and Otho the Great had been invested with the imperial dignity of the holy Roman empire, (Germany,) then Roman Craft and Roman Architecture were introduced into Germany. Having no Architecture of their own the German architects artlessly adopted and copied the monuments of ancient Roman civilization which surrounded them. But in the 12th century a new character of building suddenly appeared and spread itself over the greater part of Christendom. This has in latter times been termed the *Gothic* style, out of a silly contempt, though it did not arise until long after the Goths were melted down and lost among the nations of Europe. It is the generally received opinion that the style is of eastern extraction, and that the Crusaders introduced the pointed arch and the first ornaments of the style, which are few and simple; but the richness it gathered in process of time, and the improvements and alterations we observe in it, from its first rise in the 12th, to its extinction in the 15th century, are owing to the munificent encouragement of the Church, and the vast abilities of the Freemasons of the Middle Ages. These scientific workmen have great claim to our admiration from the richness and fertility of their inventive powers; by them this eastern style was transplanted into the west, and under them it was so much altered and amplified, that it assumed almost an entirely new appearance; from which circumstance the confusion and uncertainty which prevail respecting its origin, have, for the most part, arisen.(9) As concerns the gradual development of civil and political life in Germany, we may remark, that an important influence was exerted upon it by the "Feudal System," that condition of society which prevailed throughout the greater part of Europe during the Middle Ages. The constitution of feuds had its origin in the military policy of the Northern, or Celtic nations, the Goths, the Huns, the Franks, the Vandals, and the Lombards, who, all migrating from the same *officina gentium*,(10) poured themselves in vast quantities into all the regions of Europe, at the declension of the Roman empire. It was brought by them from their own countries, and continued in their respective colonies as the most likely means to secure their new acquisitions; and to that end large districts of land were allotted by the conqueror, to the superior officers of the army, and by them dealt out again in smaller parcels, or allotments, to the inferior officers and most deserving soldiers. These allotments were called *feoda*, feuds, fiefs, or fees. Every feudatory was bound to serve his immediate benefactor or lord of his feud; such lord was subordinate to his immediate superior, and so upwards to the prince or general himself.(11)

But while the kingdoms of Europe were rising to a height where to oppress, to torture, to fight, were to seem their sole aim and purpose, an element was developing itself, which was in time to shake the greatest nations with its power; to inflame all Europe with jealousy and cupidity, and to dictate to empires the very terms of their existence. And this element was the inborn propensity of man to assert his right to free social union with his fellow-man. We see the element exhibiting itself first in Monachism, or the ecclesiastical class, next in Chivalry, the fruit of the marriage of the barbaric vigor of the north, with the delicate and infinitely pliable sensuousness of the south, the classic union of strength and desire; and lastly in the Guilds, or associations of artificers and tradesmen, and in the alliances between the cities. It was the Guilds that first introduced the democratic element into society, and in their progress became the bulwarks of the citizens' liberty, and the depositaries of much political power. Each man became a prince in his own divine right, and every occupation had its lords and its lore, its "mysteries," and its social rights. Keeping at bay their feudal lords and the ecclesiastical power, the light of intelligence, born of their energy and nurtured by their activity, cast its benignant gleams over the people, and drove from their mountain nooks the owls and bats of tyranny and superstition. On every side we find private Corporations, Companies and Guilds; everywhere we perceive the spirit of individualism in its powerful, cluster-forming, insulating activity. The bold, mysterious struggles of that age found peculiar expression in Architecture. Like the whole civilization of that age, it also emanated from the traditions of ancient Roman art, and after many changes and transformations, finally became the most imposing system known throughout the whole history of Architecture.

At the beginning of the 11th century, the Christians, relieved from their erroneous apprehension that the thousand years of the Apocalypse would be completed at the close of the 10th century, and that the end of the world was at hand, hastened to rebuild and repair their ecclesiastical structures. On all sides new and more stately edifices of religion arose, and the world, according to the expression of a contemporary writer, seeming to cast off its ancient appearance, every where put on a white mantle of churches.(12) Two different styles, the Roman and the Gothic, characterize two different epochs.

The Roman style which prevailed from 1000 to 1200, is peculiarly a "Catholic" style, and according to its fundamental character essentially a sarcedotal style. The building of religious edifices originated with the clergy itself. During the dark ages, learning, the arts and sciences, took refuge in the monasteries. From the very beginning, the Benedictine monks devoted themselves to sacred science, and from an early period they also commenced a zealous cultivation of every branch of human learning and the fine arts. With these intellectual pursuits they united those of agriculture and gardening. For several centuries they were the principal teachers of youth in all the branches of education, from the lowest to the highest, and possessed a vast number of colleges and schools. To their care and laborious copying of manuscripts the world is indebted for the preservation and transmission of the entire body of classical and other ancient learning through the dark ages. The knowledge of the principles of Architecture was exclusively confined to the monks; the architects of these religious fraternities of the Middle Ages, being termed *Cæmentarii*, *Latomii*, and *Massonerii*.(13) It was especially the Benedictines, and later still the Cistercians, who employed themselves in Architecture. The abbots of the Cistercian Order, who rebuilt the church of Notre Dame des Dunes, in Flanders, were reckoned among the architects of the 13th century; the whole of the edifice being erected by the monks themselves, assisted by the lay-brothers and servants.(14) The Confraternité des Ponts, by whom the Pont Saint Esprit was constructed, is represented as a company of Freemasons who engaged in works of this nature from motives of religion and humanity. The religious associations of artists for such purposes afford at once a proof of the actual barbarism and the increasing civilization of the age. The ancient writers often mention instances of an abbot giving a plan, which his convent assisted in carrying into execution. In succeeding times the most difficult works in mosaic, carving, smelting and painting, were frequently executed by ecclesiastics, and the cloisters became the abode of the arts. St. Ouen, a writer of the 6th century, in describing the monastery of Solognac, near Limoges, says "Est autem congregatio nunc magna, diversis gratiarum floribus ornata; habentur ibi et *artifices plurimi, diversarum artium periti*."(15) In the 9th century *all the arts* were practiced by the monks of the Abbey of St. Gal.(16) Painting, sculpture, working in gold, silver, brass and iron were taught in Glastenbury, in the 10th century, as well as philosophy, divinity and music.(17) In England, the arts flourished so much in Convents to the last, that Gyfford, a visitor employed by Thomas Cromwell, pleads in behalf of the house of Wolstrop, "that there was not one religious person there, but that he could and did use embroidering, writing books in a very fair hand, making their own garments, carving, painting or graffing."(18)

Thus we see that in those ages of barbarism, when the lay portion of the community was fully employed in warfare and devastation, when churches and convents were the only retreats of peace and security, they also became the chief foci of productive industry. In different countries the head monasteries of the various Orders, by degrees ramified into many others, even among the nations distantly related; and the monks of each performed frequent journeys for the concerns of their peculiar monastery, or the Order in general. As there existed no inns to receive them, they reposed in the other convents on their road; and at a period of total want of general communication in the departments, the different religious communities were very minutely and rapidly informed of each other's affairs: hence not only the peculiar style of architecture, of the chief edifice of each Order, served as a model to that of others belonging to it, however distant, but any change of taste or fashion in the former, soon made its way to, and was adopted by the others.(19) This was one of the causes which produced the uniformity of church architecture throughout Europe during the Middle Ages.

[To be Continued.]

NOTES.

1. Aelteste Urkunde der Freimaurerei in England, deutsch ubersetzt von Dr. C. W. Asher. Hamburg, 1842. Urgeschichte der Frei-Maurerei in England, Deutsch von Br. Marggraff. Leipzig, 1842. Fruhere Geschichte der Freimaurerei, Latomia, 1842, vol. 2, p. 237.
2. American Quarterly Review of Freemasonry, vol. 1, p. 546.
3. American Quarterly Review of Freemasonry, vol. 2, p. 245.
4. Masonic Eclectic, vol. 1, No. 5, p. 245. Kloss, Freimaurerei in ihrer wahren Bedeutung.
5. Masonic Eclectic, vol. 1, p. 245.
6. Kloss Freimaurerei in ihrer wahren Bedeutung, Berlin, 1355.
7. Geschichte der Baukunst bei den Assyrern, Medern, Persern und Indern, von A. Romberg und Fr. Steger. Leipzig, 1844.
8. Fallou, Mysterien der Freimaurer, p. 25.
9. An Historical Survey of the Ecclesiastical Antiquities of France, by Whittingson. London, 1811.
10. Crag, De jure feod, 19, 20.
11. Blackstone's Commentaries on the Laws of England, B 2, p. 38.
12. Glaber, Rodulphi Hist., lib. 3, c. 4.
13. Fessler, Krit. Geschichte und Heldmann, p. 156.
14. Felibien, Architecture, lib. iv., 213.
15. Vita S. Elegii, 1, 16.
16. Leboeuf, Etat des Sciences, Rec. 2, 138.
17. Osbern, Vita S. Dunstani, lib. 1.
18. Strype's Eccl. Mem., vol. 1, 165. Walpole's Anec. p. 110.
19. Thomas Hope, Hist. Essay on Architecture.

MEMBERSHIP.

The Report of the Committee of Correspondence of the Grand Lodge of R. Island, adopted at the Annual Communication of that Body in May last, is a well prepared summary of the doings of sister Grand Lodges for the past year. In noticing the action of the Grand Lodge of this State, on an appeal of a member who had been discharged from his Lodge for turbulent conduct, the Committee say—

"Upon the question under consideration, they are not prepared to deny the right of the subordinate to decide, when a member becomes so obnoxious as to prevent or destroy harmony in the Lodge, that his farther membership with them should cease, especially when it is terminated, after due notice to him and a fair trial, and without depriving him of any of his Masonic privileges. It would seem that farther than to require notice and trial, the Grand Lodge should not interfere, and therefore until some evil not anticipated, shall be discovered your Committee must sustain the action of the Grand Lodge in according to a subordinate the right to exclude from membership an unruly member."

ESOTERIC AND EXOTERIC MASONRY.

I FREQUENTLY hear of Esoteric and Exoteric Masons. What is the difference between them, and which am I who am a Master Mason, and a Com. of the Royal Arch?—B—E. [The ancient philosophers divided their followers into two schools, termed ἐξώτερος, exoteric or exterior, and ἐνδότερος, esoteric or interior. The exoteric school was held in public places, and its disciples or pupils were taught the elements of physical and moral science, whilst the esoteric disciples were assembled in the master's dwelling, and there received the benefit of a philosophical training, in which the allegorical meaning was defined, such being supposed to be too abstruse for dissemination *ad populam*. An exoteric Mason is one who is content with such knowledge as he can acquire in his Lodge, or at a Lodge of instruction. When he is initiated he becomes an exterior Mason, because he is a recipient of that which is common to all Masons. After going through his degrees, rising to the highest honors of the Lodge or Chapter, and being an expert Brother, mastering every ceremony, and having every portion of the ritual by heart, he may, and very frequently does, descend to his last resting place an exoteric Mason. But where a Brother has the attainments to unravel the philosophy of Masonry, to grapple with the hidden mysteries, and elucidate the more subtle reasonings that the rituals present, as well as to seek higher light than he can attain to in Lodge or Chapter, then he becomes an esoteric or interior Mason. From our querist's description of himself, we have no hesitation in classing him with the former, who, however lip perfect, are content to remain within the entrance of the Temple, forgetting that in every such place there is an arcana whose mysteries are only open to the dilligent student, content to labor in pursuit of truth, and find that Masonry has two entire and distinct aspects—one *ad populam* and the other *ad clerum*, or in other words, one common to all Masons, and Exoteric, and one confined but to few and select, or Esoteric.—*London F. M. Mag.*

ANECDOTE.

THE New York Courier tells the following anecdote, as having occurred at the late celebration at Portland:—

"We have one pretty good anecdote in connection with our celebration. On the morning of the 24th June a large crowd was collected at the P. S. and P. Depot awaiting a train which was to bring a Commandery and other Masons. As usual among the crowd were a lot of Irish boys. They supposed it was a circus that was coming, that being in their view the greatest show. After the train arrived, as the Masons were getting out, the boys made their comments on the different regalias until our friend E. P. B——, of Saco, got out dressed in the new regulation costume of the Grand Encampment U. S. with a *chapeau* almost covering him up, and his spectacles on. As soon as one of the Irish boys saw him he raised up his hands, and shouted, 'Come here, Mike, quick, here's the clown, is'nt he d——d homely?'"

We have since learned that Bro. E. P. B. has enlisted *ad vitam*, which means for three years, or the war!

THE SILVER CORD UNBROKEN.

IN the month of August the M. W. Grand Master granted a dispensation to Mount Lebanon Lodge, of Boston, to confer the degrees in Freemasonry (out of course) on two soldiers, who were to leave for the seat of war in a few days. Two members of the same Lodge had volunteered in the same regiment, (the Massachusetts 14th,) and after the degrees were conferred the W. Master addressed them all, reminding them of the strong tie—the silver cord—by which they were bound together. His words reached good hearts and left their impression there. During the raid on Catlett's Station, the regiment was forced to retreat in haste; during the retreat, and while the Rebel cavalry were in close pursuit, Brother HENRY M. HAWKINS, one of the newly initiated, left the ranks and hastened to a spring to fill his canteen, and there found Bro. Culver, one of the members of Mount Lebanon Lodge, in an exhausted and helpless condition. He at once took charge of him, and removed him to a place of safety, remaining with him. His Captain observing him, ordered him to fall into the ranks; he remonstrated; his Captain persisted. Then pointing to the Masonic button on his shirt, he exclaimed "*I will not leave him*,"—and he did not—though again admonished by his Captain of the close proximity of the Rebels. He remained until he succeeded in placing his disabled Brother in security and then joined his Company. He has since found his Captain to be one of the Craft. So much for the strong tie—may it never be disregarded, in war or in peace. *.

FORFEITURE OF DEPOSIT.

THE following decision is in accordance with the general usage of this country, though there is no written law on the subject, of general application:—

The undersigned Committee, appointed at the last Communication of the Grand Lodge (of Maine) "to report to this G. Lodge at its next Annual Communication, some definite rule in accordance with Masonic usages, by which the question may be determined for all time, *when* a person forfeits his election in a Lodge, and whether a man elected, and entitled to initiation in one Lodge, can be received into another Lodge after the lapse of a reasonable time," beg leave to report that they have examined the "Regulations" of the Grand Lodges of England, Ireland and Scotland, together with the "By-Laws" and "Regulations" of the several Grand Lodges of this country, and find no rule regulating the subject referred to in the above resolution.

Believing that the By-Laws of the subordinate Lodges should regulate such matters, and being desirous of laying down a rule for their future guidance, the following is submitted for adoption by this Grand Lodge:—

Resolved, That should an applicant for the Mysteries of Freemasonry be elected, and fail to come forward for initiation within six months from the date of said election, his fee shall be declared forfeited, and the whole proceedings in his case declared null and void:—*Provided*, that nothing herein contained shall prevent any Lodge having jurisdiction from again receiving his petition.

MASONIC SAYINGS AND DOINGS ABROAD.

A FETE for the benefit of Masonic orphans was held at the lac Saint-Fargeau, Rue de Paris, on the 29th of May (Ascension day.) The programme included military and vocal music aquatic sports, a vaudeville, a grand ball at 9 o'clock concluding with a display of fireworks at midnight.

The Grand Lodge Aux Troix Globes, Berlin, recently solemnized the funeral obsequies of Bro. Schmuckert, member of the Supreme Grand Council, Representative of the Grand Lodge of the Netherlands at the Grand Lodge Aux Trois Globes, and Director-General of the Prussian Post-Office, in the Masonic Temple attached to the Grand Lodge. A large number of Brethren from Berlin and the neighbouring cities attended, and His Majesty the King of Prussia, in person, presided, and pronounced an oration on the lives of Bro. Schmuckert and other Brethren deceased during the last year. His Majesty in very eulogistic terms dwelt on the virtues of the deceased, and was ably followed by the Grand Orator whose speech was extremely eloquent.

Bro. Prince Oscar, of Sweden, on his return from England, visited Nice and was there in the Lodge Philanthropie, Ligurienne, admitted to the Ancient and Accepted Rite.

In the last number of the *Latomia*, a quarterly Masonic review, published in Leipzig, are three articles, which have created quite a sensation amongst our Brethren on the continent, they are on the "Historical age of Masonry," "The Mission of Masonry in actual Society," and "The Principles of Masonry opposed to the Grand Mastership and Patronage of Princes, Kings," &c.

The first anniversary of the Apollo Lodge, at Leipzig, was celebrated in April last, under the Mastership of Bro. Dr. Zille, Editor and Author of many Masonic works.

A centenary anniversary of the Lodge of the Three Compasses, at Stettin, in Prussia, was held on the third and fourth of April. The W. M., in his address on its history, stated that it was originated by certain Brethren who were officers in the Austrain service, and Prisoners at the close of the seven years' war. The ceremonies were very interesting, and the centenary was attended by more than six hundred Prussian Brethren, and two hundred and fiftyfour strangers from sister Grand and subordinate Lodges.

PREROGATIVES OF THE GRAND MASTER.

"AMONG these prerogatives are the right to preside over every assembly of the Craft where he may be present; the right to dispense with various laws and usages of Masonry whenever in his judgement, the good of the Order may require it; the right to make Masons at sight, *i. e. without any preliminary period of probation*; to make visitations at any time to Lodges in his jurisdiction, inspect their work, and correct anything he may find amiss; the right to open a Lodge of emergency, to grant dispensations for forming new Lodges, and finally the power to arrest the charter of a subordinate Lodge; and for the proper exercise of these high powers, he is responsible only to his own conscience and the ballot box of the Grand Lodge."—*G. Lodge of D. C.*

SUPREME COUNCIL NORTHERN JURISDICTION, U. S. A.

[From the New York Saturday Evening Courier.]

THE Supreme Council of the Northern Jurisdiction, A. and A. Rite, was never in a more prosperous condition than at the present time. While it is to be lamented that some of those whom it formerly was pleased to honor, have, from feelings of personal ambition, or other unworthy motive, endeavored to sow the seeds of discord, tending, as a natural result, to the injury of Ineffable Masonry, yet the conservative element, nowhere more strongly planted than in this Rite, after a brief struggle, overthrew the malcontents and plotters, and the Supreme Council and bodies subordinate to it have come out of the internecine warfare, plotted against them by these Goths and Vandals, like gold purified—thrice purified.

It will be gratifying to all Masons of the A. and A. Rite, under the jurisdiction of the Supreme Council of the Northern Jurisdiction, to learn that the efforts of those who were honored by it, only to betray, have signally failed, which the recent re-acknowledgments of the following foreign Supreme Councils—England, Scotland, Ireland, France, Belgium, Venezuela, New Granada, Mexico, and that for the Southern Jurisdiction, U. S. A., and others—positively attest.

Indeed, the body is now a unit, every regular subordinate body having either made its returns, or renewed its allegiance, and were it not for the illegal action of some of those who have been regularly excluded from its councils, after due trial, who pretended for *nominal sums*, and in violation of the time-honored statutes and Regulations of the Rite and their own convenants, to form a few respectable Brethren (their dupes) into clandestine organizations in this city and Brooklyn, (probably elsewhere in this State of New York), there would not be the least disturbing element.

With the Brethren so deceived, the Supreme Council while it deeply regrets their unfortunate position, deeply sympathizes, and no doubt will, when proper applications be made, do all that they can lawfully do for their relief. In the plenitude of its power it can afford to be magnanimous and generous, and while it can hold no intercourse with the ambitious convenant breakers, may be induced to throw the mantle of charity over the victims to so gross a deception.

The following is a list of the Bodies subordinate to the regular Supreme Council of the Northern Jurisdiction of the U. S. whose Grand East is at Boston, and Sov. G. Commander Ill. Bro. Killian H. Van Rensselaer 33d, the head, as ascertained from the records—none other are regular:—

MAINE.—Dunlap Grand Lodge of Perfection; Dunlap Council; Dunlap Chapter, and Maine Consistory, all at Portland.

NEW HAMPSHIRE.—Ineffable G. Lodge of Perfection, and Portsmouth Council of Princes of Jerusalem, at Portsmouth.

MASSACHUSETES.—Lodge of Perfection; Council of P. of Jerusalem; Chapter of Rose +, and Grand Consistory 32d, at Boston. Grand Lodge of Perfection; Council; Lowell Chapter, and Massachusetts Consistory, at Lowell.

RHODE ISLAND.—Van Rensselaer G. L. of Perfection; Rhode Island Council; R. Island Chapter, and R. I. Consistory, at Newport. King Solomon's G. Lodge of Perfection, at Providence.

New York.—G. Lodge of Perfection, re-organized; Council P. of Jerusalem, do.; Chapter Rose +, do., and Cosmopolitan Consistory, do., in New York city.

Pennsylvania.—Philadelphia G. Lodge of Perfection; De Joinville Council; Kilwinning Chapter, and Philadelphia Consistory, at Philadelphia. Gourgas G. L. of Perfection; Pittsburgh Council; Pittsburgh Chapter, and Pittsburgh Consistory, at Pittsburgh.

Ohio.—Giblum G. L. of Perfection; Dalcho Council; Cincinnati Chapter, and Ohio Consistory, at Cincinnati. Eliadad G. L. of Perfection; Bahurim Council, and Ariel Chapter, at Cleveland. Cambridge G. L. of Perfection, and Cambridge Council P. of Jerusalem, at Cambridge. G. L. of Perfection, and Council of Pr. of Jerusalem, at Columbus.

Illinois.—Van Rensselaer G. L. of Perfection; Illinois Council; Gourgas Chapter, and Occidental Consistory, at Chicago.

Michigan.—Carson G. L. of Perfection; Carson Council; Mount Olivet Chapter, and Michigan Consistory, at Detroit.

FORGIVING INJURIES.

There has been a coolness in our Lodge amongst some of the members. Can you help us to any good counsel, so that we may show it to those who it pains us to see act unbrotherly?—Two M. M.'s of No. ——. [A writer on this subject says:—

"One would naturally suppose that among Masons, forgiveness of those who have wronged us, whether in thought, word, or deed, should be one of the first duties of Brethren. And yet how often do we find Brethern harboring within their bosoms unkind, revengeful feelings against others of their own Lodge, perhaps merely for some fancied wrong. True, when those who have wronged us are laid at their final rest, we then forgive them—we speak kindly, tenderly of them, drawing the veil over their faults and foibles, temptations and failures. And why? They have passed from earth for ever—the dust has returned to the dust as it was, and the spirit to God that gave it. This is sufficient, and seems to forbid all but good will and kindly sympathy for the dead. But is this real, true-hearted Masonic forgiveness? No! it is not worthy of the name. Forgive the living—those who mingle with you in the daily walks and avocations of life—who kneel by your side around the same altar, and labor in the same quarries with you; they whose lives you may cheer, beautify, yea, ennoble, if you will. Forgive a light and angry word, let it not rankle in thy bosom till a fire be kindled, which, if nourished, will burn thy inmost soul, unfitting thee to go out among thy fellow-men, lest they imbibe of the angry turbulence of thy spirit—unfitting thee for all high, holy, heaven born asperations—unfitting thee for life, for death, for immortality. Forgive—though a wound be made causing all thy future in this world to be covered with a heavy pall. Forgive—then shall be gathered in the 'crown of thy rejoicing' jewels whose lustre and brilliancy exceed all mortal thought. 'For if ye forgive men their trespasses, your Heavenly Father will also forgive you.' "]

FEMALE MASONRY.

What is the meaning of the words printed in italics in the follnwing extract cut from a copy of the defunct "Voice of Masonry":—

"Our old friend, Mrs. Louisa Ellemjay is, we observe, taking the tour of Virginia. She has lately issued her 'Censoria Lictoria,' and 'Rising Young Men,' which, in addition to 'Letters and Miscellanies,' published in 1852, form a series of valuable reading. We recommend this excellent but sorely afflicted lady to *her Masonic Brethren* wherever she may go."—A B.

[Some rubbish about a "Heroine of Jericho," or Sister of the Seven Stars. American twaddle.]

We copy the above from the London Freemasons' Magazine, of Sept. 13th, last. The time is not very distant when "American Masonry," and American Masons, did command the respect and confidence of our English Brethren. That both are now objects of ridicule, is wholly attributable to the disgraceful *mountebankism* which is daily practised among us by a class of unscrupulous speculators in women degrees and printed rituals—not unappropriately, though cuttingly and scornfully, termed "American twaddle." Until these men are driven out from among us, we cannot hope to occupy again the place in the respect and confidence of intelligent Brethren abroad, which rightfully belongs to us.—*Editor Magazine.*

ANOTHER OF BURNS' COTEMPORARIES GONE.

"We're wearin, awa'
To the land o' the leal."

We have this week to record the demise, at London, of Bro. John Hamilton, at the ripe age of 84 years; formerly factor in the service of the Marquis of Hastings, and also in that of the Duke of Portland.

While the iron hand of death is ever and anon snapping, link by link, the chain connecting our own times with those of Caledonia's Bard, it is but rarely, indeed, that one can discover in the removal of the contemporaries of Burns the breaking of a link in the "bright paternal chain," binding the Craftsmen of the present century to those forming the mystic circle of its immediate predecessor. The name of Hamliton is honorably associated with the personal history of Robert Burns long before the fame of his genius had introduced him to the notice of his countrymen; and the Brother whose death we are now called upon to chronicle was the eldest son of a gentleman and Brother whose memory is still revered on account of the generous patronage which he extended towards the Bard in the early stages of his poetical career. When the horizon of the Bard's prospects was dark and forbidding, in consequence of the failure of his first efforts at husbandry on his own account on the farm of Mossgeil,—when the sensibilities of his soul were moved by the most poignant grief at the prospect of eternal separation from the wife of his bosom,—and when on the eve of becoming a voluntary exile from his native land, it was then that the friendship of Gavin Hamilton for Burns stood out in bold relief in all its native purity; and it was acting on his advice that the bard determined to launch upon the literary world the first edition of his poems, which, as we all know, were dedicated to the same noble-minded benefactor. At that period of Burns' history, our deceased Brother, John Hamilton, was the "wee curlie John" mentioned in the following lines of that dedication:—

" May health and peace with mutual rays,
Shine on the evening of his days,
Till his wee curlie John's ier-oe;
When ebbing life nae mair shall flow,
The last sad mournful rites bestow."

And the breathings of the poet's affection for his open-hearted and open-handed patron, as given expression to in the concluding stanzas of the same piece, are so redolent of the spirit of Masonry as to justify their being here quoted :—

" But if (which powers above prevent)
That iron-hearted carl, want,
Attended in his grim advances,
By sad mistakes and black mischances,
While hopes and joys, and pleasures fly him,
Make you as poor a dog as I am,
Your humble servant then no more;
For who would humbly serve the poor,
But a poor man's hopes in heaven!
While recollection's power is given,
If in the vale of humble life,
The victim sad of fortune's strife,
I thro' the tender gushing tear,
Should recognize my master dear,
If friendless, low, we meet together,
Then Sir, your hand, my friend and Brother!"

Nor did the poet's muse content itself with singing the virtues of Gavin Hamilton, but must needs pay homage to the charms of another member of the same family. Charlotte Hamilton (Gavin's eldest sister), was the theme of the beautiful song, " On the banks of the Devon," and we think none of our Brethren will find fault with our asking the insertion of that " lyrical lime twig" which the Poet set for one of whom, in connection with another, he thus speaks, " Charlotte and you are just two resting-places for my soul in her wanderings through the weary, thorny, wilderness of this world" :—

" How pleasant the banks of the clear winding Devon
  With green spreading bushes, and flowers blooming fair,
But the bonniest flower on the banks of the Devon,
  Was once a sweet bud on the braes of the Ayr.
Mild be the sun on this sweet blushing flower,
  In the gay rosy morn, as it bathes in the dew;
And gentle the fall of the soft vernal shower,
  That steals on the evening each leaf to renew.

O spare the dear blossom, ye orient breezes,
  With chill hoary wing, as ye usher the dawn;
And far be thou distant, thou reptile that seizes
  The verdure and pride of the garden and lawn.
Let Bourbon exalt in his gilded lilies,
  And England, triumphant, display her proud rose;
A fairer than either adorns the green valleys,
  Where Devon, sweet Devon, meandering flows."

But besides the Hamiltons immortal association with Robert Burns, the same family have contributed no mean quota to swell the ranks of the craft, and one of their number for several years adorned the principal chair of one of our most permament Lodges—renowned from the immortality accorded to it through the " Heart-warm, Fond Adieu" which the poet addressed to it, and which is, no doubt familiar to every reader of the Magazine. As shown by the minutes of the Lodge St. Mungo, Mauchline, No. 179 (kindly referred to by Brother Matheson, the Secretary). Burns' early patron and his three sons were " initiated" as follows :—

Gavin Hamilton, who was the second candidate for Masonic light under the charter of St. Mungo, was initiated 23rd September, 1791.

John Hamilton, his eldest son, was entered 25th Oct., 1797.

Alexander Hamilton, his second son, entered 4th December, 1805, and held the chair of his mother Lodge in 1808.

Dr. Dugald Stewart Hamilton, his youngest son, was initiated 11th June, 1808, and elevated to the Mastership in 1809.

Obituary.

Companion OZRO MILLER.

At a Special Convocation of Franklin Royal Arch Chapter, at Masonic Hall, in Greenfield, Sept. 12, 1862, the following Resolves were unanimously adopted :—

Resolved, That we will hold in faithful and reverent recollection the memory of our Companion Ozro Miller, whose brief career as a soldier, found its sad but glorious termination on the fields of Virginia. We remember the modesty, the truthfulness, the fidelity to the obligations of duty, which drew our hearts closely to him; and we think with mingled pride and grief of the heroic qualities, which, when occasion came, made him the trusted leader of the brave, kindling all souls, and nerving all arms with the glow of his dauntless spirit.

Resolved, That these Resolves be communicated to the family of our departed Companion; and also that they be entered upon the Records of this Chapter, in perpetual remembrance of his merits, and of our bereavement.

A true copy—Attest, E. P. Graves, *Sec.*

Brother CHARLES C. RUGGLES.

At a Stated Communication of Morning Star Lodge, No. 37, at Poultney, Vt., holden Sept. 2d, A. L. 5862, the following Resolutions were adopted relative to the death of Br. C. C. Ruggles, a Captain in the 7th regiment of Vermont Volunteers :—

Whereas, in the death of Capt. Charles C. Ruggles, this Lodge is called to mourn the loss of a respected Brother, who obeyed the call and sealed his devotion to our country, by sacrificing his life in defence of its honor and its flag, Therefore

Resolved, That as Brothers we reverence his memory and honor his name for the manly qualities of his heart, which drew around him a large circle of friends, and as a Mason, ever tried; exhibiting in his life the benign influence which he had learned to love and cherish.

Resolved, That we tender to his parents and relatives our deepest sympathy, and assure them that we most sincerely mourn with them in this hour of their affliction.

Resolved, That as a tribute to his memory, the jewels and furniture of this Lodge be draped in mourning for the term of six months.

Resolved, That a copy of these Resolutions be sent to his parents and relatives, and also to the Freemasons' Magazine for publication.

L. D. Ross, *Sec.* N. Ransom, *W. M.*

MASONIC CHIT CHAT.

Ancient and Accepted Rite in England. The Supreme Grand Council of the 33d degree for England and Wales and the Dependencies of the British Crown, held their usual quarterly meeting at their Grand East, London, on the 9th of July, presided over by M. P. Sov. G. Commander, Dr. H. B. Leeson, when the Ill. Br. Col. Cholmely Deering and Dr. B. A. Kent, 32d, were elected to fill two vacant seats in the Council. A Consistory of S. P. R. S. 32d, was afterwards held, when the Ill. *Bros.* John Parker and William Macefield, 31st, were admitted. A Sovereign Grand Tribunal of the 31st was also held, and Capt. Boyle and Wm. Courtenay Cruttenden, 30th, were admitted to the rank of Grand Inquisitor Commanders. An emergency Council of the 30th, was also held for the purpose of granting the degree of Pr. elected K—H. to Br. Dr. Hamilton, the Prov. G. M. of Jamaica. The members of the Supreme Council are now Dr. Leeson, M. P., Sov. G. Com.; Col H. A. Bowyer, Lt. G. Com.; G. H. Vernon, Treas.; Sir John De La Pole, Bart., and Dr. B. A. Kent. The other vacancy will be filled in October.

The Conspirators. The Grand Secretary of Missouri, writes as follows :—

"I trust Br. Tisdall will continue to expose the wickedness of those 'Conspirators' who seek to control Grand Lodges through their secret organization. I am anxious to learn the names of the sixteen in Missouri. I have not heard of the slightest attempt at introducing any other work and lectures than those which I have taught for several years, and which I rehearse annually before the Grand Lodge."

The probability is, that half the names published by the Chief of those Conspirators, as his associates, are used without authority.

Maj. Gen. Geroge B. M'Clellan. This brave and distinguished Officer, who has not only by his devotion to the cause of the Union, but as Commander-in-chief of the armies, earned unfading laurels, is a Free and Accepted Mason. He was initiated, passed and raised in Willamette Lodge, Oregon.

Hon. Benj. F. Hallett. We regret to learn of the death of this gentleman, which happened in this city on the 30th ult., in the 64th year of his age. He was eminent in his profession as a lawyer, but perhaps more extensively known as a leading democratic politician. He was distinguished for his talents and acquirements and generally beloved in his social relations. In antimasonic times he was the editor of the leading antimasonic paper in this city; but we have reason to think that in after years he looked upon his connection with that corrupt faction as the great misfortune and mistake of his life. His oldest son is an honored member of the Institution.

Work In Illinois. We are informed the "Conservators" are making great efforts to get control of Illinois, and thus bring confusion and discord among the Craft in that State. We have too much confidence in the present Grand Master, Bro. Blair, to believe they will succeed. Experience shows that wherever that miserable *ism* gains the ascendency, divisions and discords follow; and he will not be regarded as a true friend to Masonry who aids or abets it.

The revolution had its Arnold; Masonry had its Morgan; and the country just now is cursed with traitors to its flag. The Order expects every member to be true to itself—especially at the present juncture.—*Cin. Review.*

Ninth District. We learn that R. W. Bro. Wm. S. Shurtleff, Esq., of Springfield, District Deputy Grand Master for the 9th Masonic District, has, in consequence of absence from the State, resigned his commission, and that the duties of the appointment will be performed for the present year by the Grand Master in person.

San Francisco. Br. H. B. Congdon, No. 32 Montgomery street, San Francisco, Cal., is an authorized Agent for this Magazine in that city and vicinity.

☞ The attention of our readers is invited to the history of Masonry, the second part of which is given in our pages the present month.